

Non-Canonical Word Order: Its Types and Rhetorical Purposes With Reference to Five English Translations of the Meanings of the Holy Qur`ân

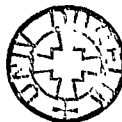
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ABDULLAH S. AL-SAHLI

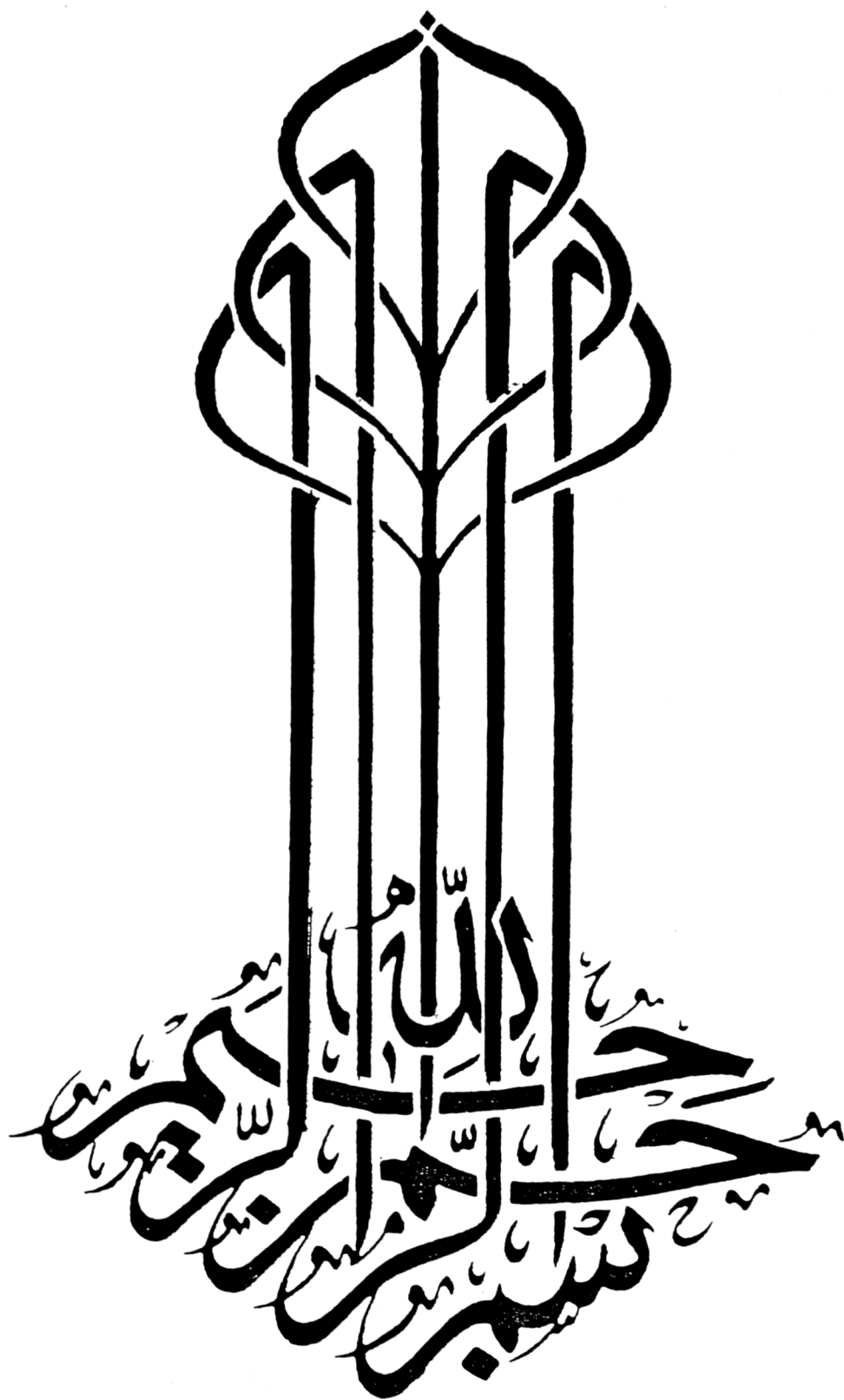
Supervised by:
Dr. JAMES DICKINS

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Abstract

Non-canonical word order, in particular, its rhetorical purposes, is one of several problematic issues in the field of translation. The translator should be aware of this and relay the intended rhetorical purpose in his rendering. Failure to do so will result in an inaccurate translation.

This study investigates non-canonical word order, its types and rhetorical purposes in Arabic, particularly in the Qur'anic text, from both traditional and functional points of view. It also investigates the treatment of non-canonical word order in English from traditional and functional points of view. I adopt Halliday's systemic functional model as a theoretical framework within which the study is conducted to analyze the 22 Qur'anic examples as well as to test and analyze, in terms of non-canonical word order, selected English translations. In order, to adequately apply Halliday's model to Arabic examples of non-SVO word order, it has been slightly modified.

The analysis in this thesis is also carried out to investigate a number of hypotheses. These concern the following issues: (1) the translatability of the Holy Qur'ân, (2) the emotiveness of the Qur'anic text compared with its English translations, (3) the wordiness of the English translations compared to the original Qur'anic text, (4) the applicability of Halliday's systemic model to languages like Arabic, which exhibit non-SVO word order, (5) the use of this systemic model as a tool for analyzing and examining translations of the Holy Qur'ân, (6) the similarities between Al-Jurjani's views in his theory of *النظم An-Nazhm* and the views of the modern functionalists, particularly Halliday, and (7) the success of the selected translators in conveying the rhetorical force of non-canonical word order to their renderings.

For this purpose, five different translations of each Qur'anic example have been selected for consideration; namely, Trans "D", *The Koran*, by N. J. Dawood (1990), Trans "A", *The Holy Qur'ân: English translation of the Meanings and Commentary* by A. Y. Ali (1992), Trans "H", *Interpretation of the Meanings of the Noble Qur'an in the English Language*, by M. T. Hilâlî and M. M. *Khân* (1993), Trans "P", *The Meaning of the Glorious Qur'an*, by M. M. Pickthall (1994), and Trans "R", *The Koran*, by J. M. Rodwell (1994).

An indicative questionnaire has been also conducted to support the main theme of the study. The five translations of the 22 Qur'anic examples have been assessed by ten English native speakers. A statistical analysis has been produced on the basis of the questionnaire results.

The results of this study show that (1) the Holy Qur'ân is untranslatable, (2) the Arabic Qur'anic text expresses more emotive meaning than its English translations, (3) English as a target language is more wordy than Arabic as a source language, (4) Halliday's model can be applied to Arabic sentences of non-SVO word order, (5) Halliday's model can be used as a tool to understand and analyze the translated texts, (6) there are some similarities between Al-Jurjani's views and the modern functionalists regarding certain notions, such as meaning, form, function and context, and (7) some translations do not convey the same impact as the source text in terms of non-canonical word order.



TABLE OF CONTENTS

<u>ABSTRACT</u>	I
<u>TABLE OF CONTENTS</u>	II
<u>DECLARATION</u>	XII
<u>DEDICATION</u>	XIII
<u>COPYRIGHT</u>	XIV
<u>ACKNOWLEDGEMENT</u>	XV
<u>TABLE OF ARABIC TRANSLITERATION</u>	XVII
<u>ABBREVIATIONS</u>	XVIII

CHAPTER ONE

INTRODUCTION

<u>1.0 LAYOUT OF THE CHAPTER</u>	1
<u>1.1. STATEMENT OF PURPOSE</u>	1
<u>1.2. EVENTS LEADING UP TO THIS STUDY</u>	1
<u>1.3. SIGNIFICANCE OF THIS RESEARCH</u>	3
<u>1.4. HYPOTHESES TO BE INVESTIGATED</u>	3
<u>1.4.1. THE TRANSLATION OF THE HOLY QUR'ÂN</u>	3
<u>1.4.2. HALLIDAY'S MODEL</u>	5
<u>1.4.3. ARABIC WORD ORDER</u>	6
<u>1.5. THEORETICAL FRAMEWORK</u>	6
<u>1.6. METHODOLOGY OF STUDY</u>	6
<u>1.7. PRACTICAL BENEFITS OF THE STUDY</u>	9
<u>1.8. OVERVIEW OF THE CONTENTS</u>	9

CHAPTER TWO

ENGLISH WORD ORDER: FUNCTIONAL MODEL

<u>2.0. LAYOUT</u>	11
<u>2.1. INTRODUCTION</u>	11
<u>2.2. HALLIDAY'S FUNCTIONAL APPROACH</u>	13
<u>2.3. FUNCTIONAL SENTENCE PERSPECTIVE(FSP)</u>	17
<u>2.3.1. MATHESIUS' TREATMENT OF NON-CANONICAL WO</u>	19
<u>2.3.1.1. THE GRAMMATICAL PRINCIPLE</u>	19
<u>2.3.1.2. RHYTHMICAL PRINCIPLE</u>	21
<u>2.3.1.3. EMPHATIC PRINCIPLE</u>	22
<u>2.3.2. SOME ASPECTS OF (FSP)</u>	22
<u>2.3.2.1. THEME-RHEME AND GIVEN-NEW: INTRODUCTION</u>	23
<u>2.3.2.2. MATHESIUS' VIEW OF T-R AND G-N: THE PRINCIPLE</u> <u>OF (FSP)</u>	23
<u>2.3.2.3. THE POSITION OF T AND R</u>	24
<u>2.3.3. COMMUNICATIVE DYNAMISM</u>	30
<u>2.4. HALLIDAY'S TREATMENT</u>	33
<u>2.4.1. INFORMATION STRUCTURE</u>	33
<u>2.4.1.1. INTONATION</u>	33
<u>2.4.1.1.1. TONIC PROMINENCE</u>	34
<u>2.4.1.1.2. INTONATION AND MEANING</u>	38
<u>2.4.1.2. FOCUS STRUCTURE</u>	39
<u>2.4.1.3. FOCUS AND WORD ORDER</u>	43
<u>2.4.1.4. GIVEN AND NEW IN HALLIDAY</u>	44
<u>2.4.2. THEMATIC STRUCTURE</u>	46
<u>2.4.2.1. THEME AND RHEME</u>	46
<u>2.4.2.2. THEME AND MOOD</u>	50

2.4.2.2.1. <u>THEME IN DECLARATIVE CLAUSES</u>	51
2.4.2.2.2. <u>THEME IN INTERROGATIVE CLAUSES</u>	52
2.4.2.2.3. <u>THEME IN IMPERATIVE CLAUSES</u>	53
2.4.2.2.4. <u>THEME AND ADJUNCTS</u>	54
2.4.2.2.5. <u>THEME AND CONJUNCTIONS AND RELATIVES</u>	54
2.4.2.2.6. <u>PREDICATED THEMES (CLEFT SENTENCES)</u>	55
2.5. <u>CONCLUSION</u>	56

CHAPTER THREE

LITERATURE REVIEW

3.0. <u>LAYOUT</u>	57
3.1. <u>INTRODUCTION</u>	57
3.2. <u>THE GRAMMARIANS</u>	58
3.2.1.1. <u>YUNUS HABÎB</u> يونس حبيب	58
3.2.1.2. <u>AL-FARRÂ`</u> الفراء	59
3.2.2. <u>AL-KHALÎL</u> الخليل	60
3.2.3.1. <u>SÎBWAYH</u> سيبويه	61
3.2.3.2. <u>IBN JINNÎ</u> ابن جني	65
3.2.4. <u>AL-HARÎRÎ</u> الحريري	70
3.2.5. <u>ANÎS</u> انيس	72
3.3. <u>RHETORICIANS</u>	76
3.3.1. <u>THE FIRST PERIOD</u> (4TH/9TH - 6TH/11TH CENTURIES)	77
3.3.1.1. <u>AL-JURJÂNÎ</u> الجرجاني	77
3.3.1.1.1. <u>WORD ORDER IN INTERROGATIVE CLAUSES</u>	79
3.3.1.1.2. <u>WORD ORDER IN NEGATIVE CLAUSES</u>	80
3.3.1.1.3. <u>WORD ORDER IN DECLARATIVE CLAUSES</u>	81

3.3.1.2. <u>IBN AL-ATHÎR</u> ابن الأثير	83
3.3.2. <u>THE SECOND PERIOD</u> :(6TH/12TH CENTURY - 8TH/14TH CENTURY).....	90
3.3.2.1. <u>AS-SAKKÂKÎ</u> السكاكي.....	90
3.3.3. <u>THE THIRD PERIOD</u> (8TH/14TH CENTURY UP TILL NOW).....	92
3.3.3.1. <u>AL-CALAWI</u> العلوي.....	92
3.3.3.2. <u>CABD AL-QÂDIR HUSAIN</u> عبدالقادر حسين	93
3.3.3.3. <u>ABÛ MÛSA</u> محمد أبو موسى.....	93
3.4. <u>EXEGETES</u>	94
3.4.1. <u>FIRST GROUP</u>	94
3.4.1.1. <u>AZ-ZAMAKHŠARÎ</u> الزمخشري.....	95
3.4.1.2. <u>AR-RÂZÎ</u> الرازي	98
3.4.1.3. <u>ABU HAYYÂN</u> أبو حيان	104
3.4.2. <u>SECOND GROUP</u>	108
3.4.2.1. <u>AT-TABARÎ</u> الطبري.....	109
3.4.2.2. <u>AL-QURTUBÎ</u> القرطبي.....	110
3.4.2.3. <u>MODERN EXEGETES</u>	111
3.5. <u>CONCLUSION</u>	112

CHAPTER FOUR

RULES, TYPES, AND RHETORICAL PURPOSES **OF** **NON-CANONICAL WO IN ARABIC**

4.0. <u>LAYOUT</u>	114
4.1. <u>INTRODUCTION</u>	114

<u>4.2. WO AS A DETERMINER OF SENTENCE TYPES</u>	116
<u>4.2.1. CLAUSES WITH A PRE-VERBAL NOUN</u>	118
<u>4.2.1.1. THE UNDERLYING WORD ORDER IN ARABIC</u>	120
<u>4.3. RULES OF NON-CANONICAL WORD ORDER</u>	128
<u>4.3.1. THE COMPULSORY ARRANGEMENT OF WO OF THE</u> <u>CONSTITUENTS IN THE NOMINAL CLAUSE</u>	128
<u>4.3.1.1. THE <i>MUBTADA</i> /SUBJECT</u>	129
<u>4.3.1.2. THE <i>KHABAR</i>/PREDICATE</u>	131
<u>4.3.2. THE COMPULSORY WO OF THE CONSTITUENTS IN THE</u> <u>VERBAL CLAUSE</u>	132
<u>4.3.2.1. PREPOSING THE <i>FÂ^CIL</i>/SUBJECT BEFORE THE OBJECT: VSO</u> <u>WORD ORDER</u>	133
<u>4.3.2.2. THE <i>FÂ^CIL</i>/SUBJECT BEFORE THE VERB: SVO WORD</u> <u>ORDER</u>	135
<u>4.3.2.3. THE OBJECT BEFORE THE <i>FÂ^CIL</i>/SUBJECT: VOS WORD</u> <u>ORDER</u>	136
<u>4.3.2.4. THE OBJECT BEFORE THE <i>FÂ^CIL</i> AND THE VERB:</u> <u>OVS WORD ORDER</u>	137
<u>4.3.2.5. THE <i>HÂL</i> الحال</u>	139
<u>4.3. 2.5.1. THE <i>HÂL</i> IN RELATION TO ITS CO-REFERENT</u>	140
<u>4.3.2.5.2. THE <i>HÂL</i> IN RELATION TO ITS REGENT</u>	142
<u>4.3.2.6. THE <i>KHABAR</i>/PREDICATE OF <i>KÂNA</i></u>	143
<u>4.4. A PROPOSED MODEL FOR NON-CANONICAL WORD ORDER</u> <u>ANALYSIS</u>	145
<u>4.5. TYPES OF NON-CANONICAL WORD ORDER</u>	147
<u>4.5.1. PREPOSING THE THEME</u>	147

4.5.1.1. PREPOSING THE <i>MUBTADA'</i> المبتدأ	147
4.5.1.2. PREPOSING THE <i>FÂCIL</i> تقديم الفاعل	149
4.5.2. PREPOSING THE RHEME	151
4.5.2.1. PREPOSING THE <i>KHABAR/PREDICATE</i>	151
4.5.2.2. PREPOSING THE <i>KHABAR/PREDICATE</i> OF ' <i>INNA</i> '	152
4.5.2.3. PREPOSING AND POSTPOSING THE <i>KHABAR/PREDICATE</i> OF <i>KÂNA</i>	153
4.5.3. WO IN INTERROGATIVE SENTENCES	154
4.5.4. NON-CANONICAL WO IN NEGATIVE SENTENCES	156
4.5.5. PREPOSING THE COMPLEMENTS	157
4.5.5.1. PREPOSING THE OBJECT	157
4.5.5.2. PREPOSING THE PREPOSITIONAL PHRASE	158
4.5.5.3. PREPOSING THE ADVERB	160
4.5.5.4. PREPOSING THE <i>HÂL/STATUS</i>	161
4.6. RHETORICAL/FUNCTIONAL PURPOSES OF NON-CANONICAL WORD ORDER	163
4.6.1. EMPHASIS/FOCUS تقوية الحكم وتأكيده	164
4.6.2. TO INDICATE THE IMPORTANCE OF THE PREPOSED ELEMENT لأهمية المقدم	166
4.6.3. GIVING MORE ATTENTION TO THE PREPOSED CONSTITUENT العناية بالمقدم و الاهتمام بشأنه	167
4.6.4. PARTICULARISATION AND RESTRICTION/EXCLUSIVENESS	168
4.6.5. TO ELIMINATE AMBIGUITY إزالة اللبس	171
4.6.6. EXPRESSING GOOD NEWS IN ADVANCE تعجيل البشارة أو المسرة ..	172
4.6.7. EXPRESSING BAD NEWS IN ADVANCE تعجيل المساءة	173
4.6.8. PREPOSING FOR A PSYCHOLOGICAL EFFECT التقديم لأثر نفسي	174

4.6.9. <u>MAINTAINING THE RHYME AND THE ASSONANCE OF QUR'ANIC VERSES</u>	مراعاة نظم الكلام والتناسب بين الفواصل	176
4.6.10. <u>TO EXPRESS REPROACH OR ADMIRATION AND EXCLAMATION</u>	التقديم لإرادة التبكيت والتعجب	178
4.6.11. <u>DISTINGUISHING FROM OTHERS</u>	التمييز عن الغير	180
4.6.12. <u>PREPOSING THE CONSTITUENT TO INDICATE THE TRUST PLACED IN IT</u>	التقديم لشدة الوثوق بالمقدم	180
4.7. <u>CONCLUSION</u>		183

CHAPTER FIVE

A COMPARISON BETWEEN THE FUNCTIONAL ASPECTS OF THE TRADITIONAL ARAB APPROACHES TO WORD ORDER IN ARABIC AND MODERN APPROACHES

5.0. <u>LAYOUT OF THE CHAPTER</u>		184
5.1. <u>INTRODUCTION</u>		184
5.2. <u>LANGUAGE AS A MEANS OF COMMUNICATION</u>		185
5.3. <u>THE RELATIONSHIP BETWEEN FORM, MEANING AND FUNCTION</u>		187
5.4. <u>AL-JURJÂNÎ'S STUDY OF THE POSITIONS OF WORDS WITHIN THE SENTENCE (WO)</u>		191
5.4.1. <u>FUNCTIONAL ASPECTS OF WO IN INTERROGATIVE SENTENCES</u>		192
5.4.2. <u>FUNCTIONAL ASPECTS OF WO IN NEGATIVE SENTENCES</u>		197
5.4.3. <u>FUNCTIONAL ASPECTS OF WO IN DECLARATIVE SENTENCES</u>		198
5.5. <u>CONTEXT</u>	السياق	200

<u>5.6. INFORMATION STRUCTURE</u>	204
<u>5.6.1. TRADITIONAL POINT OF VIEW:</u>	204
<u>5.6.1.1. OLD VERSUS NEW INFORMATION</u>	204
<u>5.6.1.2. FOCUS</u>	208
<u>5.6.1.2.1. POLAR INTERROGATIVE SENTENCES:</u>	210
<u>5.6.1.2.2. NEGATIVE SENTENCES</u>	210
<u>5.6.1.2.3. DECLARATIVE SENTENCES</u>	213
<u>5.6.2. THE MODERN POINT OF VIEW</u>	214
<u>5.7. CONCLUSION</u>	221

CHAPTER SIX

TRANSLATION STRATEGIES

<u>6.0. LAYOUT</u>	222
<u>6.1. INTRODUCTION</u>	222
<u>6.2. TRANSLATION AND MEANING</u>	223
<u>6.2.1. TYPES OF TRANSLATION</u>	224
<u>6.2.2. EQUIVALENCE IN TRANSLATION</u>	225
<u>6.2.3. FORM VERSUS CONTENT</u>	227
<u>6.2.4 CIRCUMLOCUTION (REDUNDANCY)</u>	230
<u>6.2.4.1 CONTEXTUAL REDUNDANCY</u>	230
<u>6.2.4.2 TRANSFERENTIAL REDUNDANCY</u>	231
<u>6.3. OTHER RELATED ISSUES</u>	231
<u>6.3.1. TRANSLATOR'S PRINCIPLES</u>	231
<u>6.3.2. TRANSLATION PRINCIPLES</u>	232
<u>6.4. TRANSLATING THE HOLY QUR'ÂN</u>	232
<u>6.5. IS THE QUR'ÂN TRANSLATABLE?</u>	233

<u>6.6. HISTORICAL NOTE ON THE TRANSLATIONS OF THE MEANING OF THE QUR'ÂN</u>	241
<u>6.7. ORDER OF <i>SURAS</i> (CHAPTERS) AND VERSES OF THE HOLY QUR'ÂN</u>	244
<u>6.8. STUDIES OF FIVE QUR'ANIC TRANSLATIONS</u>	246
6.8.1 <u>RODWELL, J.M.</u>	247
6.8.2. <u>M. M. PICKTHALL</u>	250
6.8.3. <u>ABDULLAH YUSUF</u>	253
6.8.4. <u>N.J. DAWOOD</u>	256
6.8.5. <u>HILÂLÎ AND KHÂN</u>	260
<u>6.9. CONCLUSION</u>	264

CHAPTER SEVEN

TRANSLATION ANALYSIS

<u>7.0. LAYOUT</u>	265
<u>7.1. INTRODUCTION</u>	265
<u>7.2. TRANSLATION ANALYSIS</u>	270
7.2.1. <u>PARTICULARISATION</u>	270
7.2.2. <u>EMPHASIS</u>	317
7.2.3. <u>IMPORTANCE</u>	329
7.2.4. <u>BECAUSE OF THE LENGTH OF SENTENCE</u>	338
7.2.5. <u>PSYCHOLOGICAL EFFECT</u>	356
7.2.6. <u>RESTRICTION</u>	365
7.2.7. <u>EXTREME TRUST</u>	375

<u>7.2.8. EXCLAMATION</u>	384
<u>7.2.9. SURPRISE AND DISAFFIRMATION</u>	394
<u>7.2.10. REPROOF</u>	400
<u>7.2.11. EMPHASIS OF DESCRIPTION</u>	407
<u>7.2.12. SCORN AND DISDAIN</u>	412
<u>7.3. CONCLUSION</u>	416

CHAPTER EIGHT

CONCLUSION

<u>8.0. CHAPTER LAYOUT</u>	419
<u>8.1. PREFACE</u>	419
<u>8.2. REVIEW OF PREPOSED HYPOTHESES</u>	420
<u>8.2.1 THE TRANSLATION OF THE QUR'ÂN</u>	420
<u>8.2.2 HALLIDAY'S MODEL</u>	423
<u>8.2.3 NON-CANONICAL WORD ORDER</u>	424
<u>8.3. ADDITIONAL FINDINGS</u>	425
<u>8.4. RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER STUDIES</u>	428
<u>NOTES</u>	430
<u>APPENDICES</u>	446
1- <u>QUESTIONNAIRE</u>	446
2- <u>OVERALL AVERAGES OF THE QUESTIONNAIRE RESULTS</u>	470
<u>BIBLIOGRAPHY</u>	473
A) <u>ENGLISH BIBLIOGRAPHY</u>	473
B) <u>ARABIC BIBLIOGRAPHY</u>	483

Declaration

I, the author of this thesis, declare that none of the material in this thesis has been previously submitted by me or any other candidate for a degree in this or any other university.

**This work is kindly dedicated
to my beloved parents who taught me
the value of self-dependence and who
have been so patient during my
long absence outside
the country.**

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Table of Arabic Transliteration

1- Consonants

Arabic Letters	Transliteration	Arabic Letters	Transliteration
ء	`	ض	<u>dh</u>
ب	b	ط	<u>t</u>
ت	t	ظ	<u>zh</u>
ث	th	ع	c
ج	j	غ	<u>gh</u>
ح	<u>h</u>	ف	f
خ	<u>kh</u>	ق	q
د	d	ك	k
ذ	<u>th</u>	ل	l
ر	r	م	m
ز	z	ن	n
س	s	هـ	h
ش	š	و	w
ص	<u>s</u>	ي	y

2-Vowels

---	a
---	u
---	i
آ	â
و	û
ي	î

Abbreviations

accus.	accusative case
act. part.	active participle
adv.	adverb
CD	communicative dynamism
cond.	condition/al
def.	definite
do	direct object
F	fâ'îl (subject)
FSP	functional sentence perspective
ido	indirect object
Implc.	implicit
indef.	indefinite
interr. par.	interrogative particle
juss.	jussive
Kh	khabar (predicate)
Mu	mubtada' (subject)
neg. par.	negative particle
nom.	nominative case
O	object
Pp.	prepositional phrase
Pro	pronoun
PS	Prague school
PSL	Prague school linguist/s
R	rheme
S	subject
SA	standard Arabic
SL	source language
SP	subject- predicate structure
ST	source text
T	theme
TAG/s	traditional Arab grammarians
TAL/s	traditional Arab linguist/s
TAR/s	traditional Arab rhetorician/s
TL	target language
TT	target text
V	verb
WO	word order

Chapter 1

Introduction

1.0

Layout of the chapter

This chapter is divided into eight sections. Section One presents a statement of the main purposes and the objective of the thesis. Section Two describes the events that led me to embark on this topic. Section Three explains the significance of this research. Section Four lists the main hypotheses to be tested in this research; these may be considered the real motivations for this study. Section Five describes the theoretical framework within which this study is conducted. Section Six discusses the methodology that I have followed in investigating and analysing the problem under consideration in this thesis. Section Seven identifies those who should benefit from this study. Finally, Section Eight provides a brief overview of the contents of each chapter.

1.1

Statement of purpose

This thesis has two purposes. First, it aims to provide a theoretical model of analysis which will enable the linguist-here the translator- to explain and analyse a given text. This model is functionally oriented and depends mainly on Halliday's functional approach. Understanding the text of a source language, and particularly its rhetorical purposes, that is its secondary meanings, and transferring them fully to the target language is not an easy task. Therefore, my study will be limited to a specific topic which may be described in modern linguistic terms as non-canonical word order or as it is called in the Arabic tradition **التقديم والتأخير**. Transferring these rhetorical purposes from the source language into a target language entails certain syntactic and semantic problems. This leads to the second purpose, of this study which is to investigate and analyse some translations of the Qur'anic text in terms of non-canonical word order from a functional point of view, concentrating on Halliday's functional model. In brief, the purposes of this thesis are to study the use of non-canonical word order in Arabic, its types and rhetorical purposes and also to study the translation of some Qur'anic texts which exhibit non-canonical word order.

1.2

Events leading up to this study

There are certain events that led me to approach this topic. Firstly, the following incident encouraged me to analyse the subject of non-canonical word order in Arabic



in general and in the Holy Qur`ân in particular from a translator's point of view. In 1991, I was giving lectures in translation in the Languages and Translation Department at the Islamic University of Muhammad bin Saud in Riyadh. As part of the course I asked my students to translate some Arabic texts. Among these we came across a text quoted from Al-Jurjânî's Dalâ'il Al-Îcâz. It includes the following two sentences:

زيد المنطلق
المنطلق زيد

I was surprised when all the students agreed that there is no difference between the two Arabic sentences and that therefore their translation would be the same. My surprise was doubled when some students informed me that even professional translators whose help they had asked emphasised the same reply, *i.e.* there is only one translation of both sentences, simply because they are the same.

This incident encouraged me to study the word order of sentences and their basic and secondary meanings/rhetorical purposes, as well as the methods used by various translators of the meanings of the Holy Qur`ân to deal with this issue, particularly when it is used to indicate a rhetorical purpose. Moreover, I found that the Holy Qur`ân is full of the use of non-canonical word order; therefore, I decided to concentrate on the Qur`anic text.

Secondly, I discovered during my work as a tutor of translation, that the word order of sentences is one of the issues in the field of translation which needs to be studied and given more consideration, particularly when it is used to indicate a rhetorical purpose.

Thirdly, from my reading of the translations of the meaning of the Holy Qur`ân, I have noticed that some translators of the Holy Qur`ân tend to concentrate on lexical accuracy rather than on conveying the communicative value of the source text. This, I believe, is due to the fact that "Muslim, as well as some non-Muslim translators of the Holy Qur`ân fear lest they should go astray in their translations of the meanings of the Holy Qur`ân which they accept as the very word of Allah" (Al-Malik, 1995: p. 3).

My purpose in this thesis, then, is to study non-canonical word order from both Arabic and English points of view. It is also to investigate how the translators of the five translations under consideration deal with this subject especially when word order is used to indicate a rhetorical purpose. I aim in this work to suggest from my own point

of view as a translator the best way/s to treat the rhetorical purpose/secondary meaning of non-canonical word order within the sentence.

1.3

Significance of this research

The main thrust of this thesis and the most significant aspect of this topic is its relevance to the modern linguistic approach known as "functionalism", and specifically Halliday's systemic-functional model. Linking the traditional treatment of non-canonical word order in Arabic with the modern treatment of the western linguists is unprecedented. This also holds true with regard to the application of Halliday's model of functional grammar to the translation of the Holy Qur'ân.

The significance of this thesis stems also from the fact that it is novel in using an analysis of the rhetorical purposes of non-canonical word order as a tool to examine and analyse a given translations.

Last but not least, this work is significant in providing a comparative analysis and study of the linguistic presentation of non-canonical word order of the various moods of the clauses following Halliday's systemic-functional model.

It is hoped that this study will arrive at a number of significant generalisations and provide a unified account of a wide range of material in terms of non-canonical word order and related phenomena in Arabic as well as in English using Hallidayan functional grammar as the model for the analysis.

1.4

Hypotheses to be investigated

For simplicity, the hypotheses will be classified under three sub-titles. The hypotheses in all three sections will be given numbers in ascending order.

1.4.1

The translation of the Holy Qur'ân

1- The Holy Qur'ân is untranslatable. As a matter of fact, this hypothesis is not novel; rather it is intended to demonstrate the widespread convention that the Qur'ân is untranslatable. This widespread convention has not been supported by authentic academic studies. That is in essence, no one has studied solely the translations of the Holy Qur'ân to support this hypothesis. So far, no one has presented a detailed and comprehensive coverage of this aspect of this subject. However, no translation of the

meanings of the Holy Qur`ân aspires to provide a substitute for the divine book; rather they endeavour to transfer as far as possible the message of Allah to other people of different languages through the process of translation. This issue, *i.e.* the untranslatability of the Holy Qur`ân, will be the central theme that links the whole thesis altogether.

2- The selected Arab translators are better than the non-Arabic native translators, in conveying the meanings of the Holy Qur`ân in their renderings. This is because they can better understand the Arabic text than non-Arabic native speakers. However, the latter are better with regard to the style of their renderings in comparison with that of the renderings of native Arabic translators.

3- It is rare, if not impossible, to transfer the same meaning and form of the source text to the target text. This is mainly due to differences between the semantic, syntactic, and word order features of languages.

4- The Arabic Qur`anic text expresses more emotive meaning than an English version. "The 'emotive meaning' of an expression refers to its emotional effect on the listener" (Crystal, 1992: p. 121). In other words, the Arabic text is more affective than English as a target text (TT).

5- Transferring the meaning and the form of a source text that exhibits a preposed or postposed prepositional phrase or adverb, into English, is more easy than transferring other preposed or postposed elements. This is because both Arabic and English are flexible in allowing preposing and postposing of prepositional phrases. English, however, is not so flexible as Arabic in allowing preposing and postposing of other sentence elements.

6- An accurate translation is one in which the meaning of the source language comes through naturally and clearly. In other words, transferring the meaning (and the same effect) of the original (with disregard to the form) results in a more accurate translation than transferring the form at the expense of the meaning. An attempt to transfer both the meaning and the form of the original to the target language is therefore likely to affect the accuracy of the translation.

7- In translation, transferring the basic/general meaning of the source text is easier than transferring its secondary meaning/rhetorical purpose.

8- In analysing a clause, whether as a source text or as a target text, theory and practice are not necessarily identical. What is true in theory is not necessarily true in practice. This means that the theoretical analysis of a given translation, sometimes, differs from the practical analysis. This is not because the theory is not fully adequate, but practically, because some of the people who have been questioned, do not fully understand the theoretical analysis.

9- The selected English native translators use archaic language more than non-English native translators.

1.4.2

Halliday's model

10- Halliday's systemic functional grammatical model has been demonstrated largely on English (*e.g.* Halliday, 1985) which has an SVO word order. However, the model is also applicable to languages, like Arabic, which exhibit non-subject-verb-object (SVO) word order. In a language such as Arabic, which can be regarded as having basic VSO word order, the unmarked theme does not precede the verb as Halliday suggests in his model for English, but rather follows it. In Arabic sentences of VSO word order where the verb precedes the subject, it is treated as rhematic (in accordance with the traditional Arab grammarians). Since the verb with its complement/s constitutes the predicate in verbal sentences, the complement/s (if present) is/are also considered a part of the rheme.

11- Halliday's model can be used as a tool for analysing and examining a specific translation to judge if it conveys the communicative value of the original or not.

12- One modification was made to Halliday's model, in order to make it applicable to Arabic sentences of VSO word order; the subject was considered as an unmarked theme and the rest of the sentence, including the verb, will be considered as rheme. Thus, in a verbal sentence with VSO word order, the subject will be treated as unmarked theme. In a nominal sentence with SP word order, the subject will be treated as unmarked theme while the predicate will be treated as unmarked rheme. This means that any preposed constituent which is moved from its unmarked position within a VSO or SP word order sentences will be regarded as a marked theme. Thus, the preposed subject or object in SVO, OVS, VOS, and SOV sentences will be considered as representatives of marked theme (for more details see Chapter 7.1).

13- Halliday's model is applicable to the Arabic nominal sentence.

1.4.3**Arabic word order**

14- The VSO word order is the underlying and unmarked order in Arabic, and other possible orders (except of course SP order) are only derived from this basic order, and thus they are considered to be marked orders. This argument supports the Kufan grammarians who consider sentences of SVO word order (sentences with a preverbal noun) verbal sentences with a preposed *fâ'il*/subject. It should be mentioned however that the Baṣran grammarians reject this claim and argue that sentences of SVO word order in Arabic are nominal sentences. Thus there are two basic structures in Arabic, SVO and VSO.

15- Arabic is not a free word order language, but it does exhibit a relatively flexible word order.

16- There are some similarities between Al-Jurjānī's views in his theory of *النظم* *An-Nazhm* and the views of the modern functionalists, particularly Halliday.

17- Any difference in form results in a corresponding difference in meaning. This tallies with Al-Jurjānī's main argument in his theory of *النظم* *An-Nazhm*.

1.5**Theoretical framework**

The theoretical framework within which this study is conducted is the one provided by functional grammar, particularly Halliday's (1978 & 1985) systemic functional model. In this model Halliday identifies two systems, within an overall systemic framework by means of which discourse is organised: the system of information and the system of thematization. Each exists for a specific purpose and has its own function. The Traditional Arab's model has been also used throughout the study. As for the analysis of translations, discussed in Chapter 7, Halliday's model, with slightly modification as necessary, has been adopted (for more details, cf. Chapter 2 and Chapter 7 Sections 1 & 2).

1.6**Methodology of study**

This study is divided into two major parts. The first is a theoretical study which outlines the major models (traditional and modern) of the treatment of word order in the literature. The second is an applied study. As for the latter, in order to limit the scope of the study to a manageable corpus, I have confined myself to five English

translations of the meanings of the Holy Qur'ân with different categories of translations to be discussed in Chapter 6 (for more details, the reader is referred to Chapter 7). In order to apply the Hallidayan model to Arabic verbal clauses, some modifications had to be made to the model, as indicated in number 12 Section 1.4.2. above (*cf.* also Chapter 7 Section 1). By carrying out a comparative study of the various models adopted in analysing non-canonical word order in both Arabic and English, I hope to be able to test the theoretical hypotheses mentioned above such as, for example numbers 7, 15 and 16. The technique being used in this study, can be summarised as follows:

- 1- The source text that will be analysed is, in its essence, a selection of verses taken from the Holy Qur'ân.
- 2- The selection of the verses is based on the type and the rhetorical purpose that the given verse exhibits.
- 3- The type and the rhetorical purpose of the verses are determined according to the traditional Arab linguist's (TALs' classification).
- 4- The type and rhetorical purpose of any given example (verse) will be indicated and the verse itself will be parsed according to the traditional Arabic analysis prior to analysing its translations.
- 5- The target texts that will be analysed are five translations of the given Qur'anic verses. These renderings are extracted from five English translations of the meanings of the Holy Qur'ân, namely:
 - a) Trans "D", *The Koran*, by N. J. Dawood (1990).
 - b) Trans "A", *The Holy Qur'ân: English translation of the Meanings and Commentary* by A. Y. Ali (1992).
 - c) Trans "H", *Interpretation of the Meanings of the Noble Qur'an in the English Language*, by M. T. Hilâlî and M. M. Khân (1993).
 - d) Trans "P", *The Meaning of the Glorious Qur'an*, by M. M. Pickthall (1994).
 - e) Trans "R", *The Koran*, by J. M. Rodwell (1994).

These translations have not been selected randomly. Rather, the choice was made on the basis of the following criteria: first, the translators are from different cultures and backgrounds. Some of them are Arabic native speakers (Dawood and Hilâlî), others are English native speakers (Pickthall and Rodwell); and the final translation is neither an Arabic nor English native speaker (Ali). Second, these translations are popular and commonly used. Third, these translations are commonly consulted by the students of the Translation and Languages Department of the Islamic University of Imam Muhammad bin Saud in Riyadh. This university is the sponsor of the author of this study. Accordingly, it is important, for them, to investigate these particular translations.

5- The analysis of translations is of two types: general and specific. The general analysis will discuss the other linguistic issues of relevance to translation. The specific analysis, on the other hand, will be limited to an examination of the translators' treatment of non-canonical word order.

6- The approach used in analysing texts (the Arabic and more extensively the English translation) is the Hallidayan model outlined in Chapter 2 (*cf.* 2.2. & 2.4.). When it comes to some 'inherent differences' between the two languages in terms of theme and rheme, new and old information, and focus, these will be highlighted.

7- To support the practical aspect of the analysis, an indicative questionnaire survey was conducted using ten native English speakers. It is worth mentioning here that I tried to expand this number to include at least thirty native English speakers. Therefore, I distributed forty copies of the questionnaire to native English speakers knowing Arabic in the United Kingdom and Saudi Arabia. Four of them sent their apologies stressing that they either did not understand the questionnaire or did not have enough time to respond to such a long questionnaire. Only fourteen out of the forty replied. Four of these replies, however, were excluded because of carelessness in filling them. The results of the ten respondents was tabulated. In this respect, I draw attention to the fact that this study is not simply based on the results obtained from the questioned respondents. The questionnaire results are solely to be considered indicative and supportive of both the theoretical and practical analyses.

8- By studying the analysis of the Qur'anic verses and their translations, as well as the tabulated results of the ten respondents, the hypotheses set forth at the beginning of this chapter (*cf.* 1.4) are either corroborated, disproved or modified. Conclusions and recommendations will be drawn accordingly (*cf.* Chapter 8).

1.7

Practical benefits of the study

Two types of academic researchers should benefit from this study: namely, text linguists/analysts and interpreters/translators. For text linguists, thematic structure, of which word order is one of the principle feature that pervades all levels of language, the syntactic, the semantic and the phonological. Its significance stems from the fact that it contributes to two major aspects of any text: its cohesion and coherence (*cf.* Halliday, 1976a). Text linguists, in general, may also benefit from the comparative study which is essential in this work.

For translators, like myself, the benefit of this study is incontestable. Studying the structure, particularly the word order, of any language from a functional point of view helps translator to understand the non-linguistic, cultural level which is realised by the three traditional linguistic levels. Comprehending correctly the thematic structure and the information structure assists the translator in overcoming most of the translation problems he encounters during the process of translation. Translation entails a study of the lexicon, grammatical structure, communicative situation, and cultural context of the SL text (*cf.* Larson, 1984). The analysis of these components in order to determine meaning is one of the ultimate objectives of this study. Translators should comprehend these components prior to and during the process of translation.

1.8

Overview of the contents

This thesis consists of seven chapters in addition to this introductory chapter. For the reader who wishes to have a rapid overview of the contents of each chapter, the following outline is provided:

- Chapter 2 is devoted to modern treatments of word order in English. It includes some notions outlined by the main linguistic figures of the Prague school, in particular Mathesius and Firbas. It also covers some other linguistic notions related to word order, such as functional sentence perspective (FSP) and communicative dynamism (CD). It finally includes a detailed account of the Hallidayan systemic thematic model.
- Chapter 3 is devoted to the traditional studies conducted on non-canonical word order in Arabic and reviews the literature on the subject. The scholars who have studied Arabic word order from a traditional point of view, are classified into three groups; namely, grammarians, rhetoricians and exegetes.

- Chapter 4 discusses the rules governing Arabic non-canonical word order. It also discusses the types and rhetorical purposes of non-canonical word order in Arabic.
- Chapter 5 consists of a comparative study, between Arabic and English, regarding certain linguistic notions, such as form, meaning, and information structure. It also discusses Al-Jurjânî's treatment of WO from a functional point of view.
- Chapter 6 is devoted to certain issues concerning translation strategies. It discusses a number of key notions in translation theory such as: 'literal translation', 'free translation' and equivalence. It also points out the attributes that the translator and translation should have. This chapter discusses the history and the types of the translation of the meaning of the Holy Qur`ân, and studies some issues related to the five Qur`anic translations under consideration.
- Chapter 7 constitutes the focus of this study. Here the five translations under consideration are analysed in terms of their success or failure in giving the correct purpose/s of the non-canonical word order exhibited in the given verse. The analysis of the given translations will be of two types: general and specific. In the first type, the given translation will be discussed concentrating on the equivalence of terms used and the style of each translation. In the second type, the focus will be directed to the translator's success or failure in conveying the rhetorical purpose of the Arabic example. An analysis as well as parsing of the Arabic verse will be also given under each example. Finally, the questionnaire results will be presented.
- Chapter 8 reviews the relevance of the proposed hypotheses in the light of both the theoretical and the applied portions of this study. This chapter outlines additional findings of the research, and suggests further areas of study for future research in the light of the results obtained.
- Finally, the last part of this thesis is devoted to the appendices. These consist of two sections. Appendix 1 is the questionnaire which has been used in the analysis and which has been answered by ten native English speakers. Appendix 2 is a presentation of the results received from the ten respondents in table form.

Chapter Two

English Word Order: Functional Model

General Discussion

2.0.

Layout

This chapter discusses word order in English from a functional point of view. Section One constitutes a general introduction to the functional model discussed in this chapter. Section Two gives a more detailed but brief description of Halliday's functional model. Section Three discusses the notion of functional sentence perspective (FSP) concentrating on Mathesius' model. Section Four is devoted to Halliday's treatment of information structure (information focus and the notions new and given) and thematic structure (theme and rheme). Section Five is a conclusion to the present chapter.

2.1.

Introduction

This chapter will discuss some points which are closely related to the main theme of this study. That is to say, since our study is related to the meaning and function of the constituents in the sentence, it is essential to recognise the functionalists' point of view regarding certain issues related to change in word order in the English sentence. In this chapter I will adopt the functionalist point of view in general. Particular attention will be paid to Halliday's systemic functional model (specially 1978 & 1985).

The discussion will be conducted with reference to the theoretical framework of Functional Sentence Perspective (FSP). This approach which was first founded by the Prague school (see Mathesius, 1942 and 1961, Danes 1974, and Firbas 1974 and 1992b), has been developed by Halliday (1974-1985), as part of his systemic theory which follows in the European functional tradition. It is largely based on Firth's (1890-1960)¹ system-structure theory, but most of the abstract principles are derived from Hjelmslev and the theory owes many ideas to the Prague school (*cf.* Halliday, 1985: p. xxvii).

Functionalism² generally stands in opposition to formalism. This can be seen in different aspects; formal theories view language as a formal system. The study of

language, according to most formalists, is the study of features of the mind/ brain; and functional considerations are irrelevant to their investigation (Chomsky, 1976: p. 36). This formal view is described by Leech (1980: pp. 17-18) as extreme formalism. Chomsky confirms this when he says:

The theory of language is simply that part of human psychology that is concerned with one particular 'mental organ', human language (quoted in Leech 1980: p. 119).

Functional theories, on the other hand, view language as a social process. Therefore, Firth (1950 & 1957: p. 181) as a functionalist proposes to "study language as part of the social process". Halliday also follows Firth in his view:

A functional theory is not a theory about the mental processes involved in the learning of the mother tongue; it is a theory about the social processes involved (Halliday, 1974a: p. 15).

Simon Dik confirms this fact saying:

In the formal paradigm a language is regarded as an abstract object (e.g. a set of sentences)... In the functional paradigm, on the other hand, a language is conceived of in the first place as an instrument of social interaction between human beings, used with the primary aim of establishing communicative relations between speakers and addressees. (Dik, 1981: p. 1)

This view indicates that functional theories adopt a broader notion of language than formal theories do. Functionalists reject the formal assumption that a language is an autonomous system and believe that language should be studied with regard to its social functions (cf. Halliday, 1978).

Halliday views language as communication meaning-potential (i.e. what the speaker can mean. cf. Halliday 1971a: pp. 51-52, 1974b: p. 86, and 1975a: p. 124). He sees language as a social means of expressing experience. Each native speaker has what is called 'linguistic behaviour potential' (i.e. what the speaker can do, cf. Halliday 1974b: p. 86). This represents the extent of options from which the native speaker can choose to 'do' things linguistically:

I see language as a meaning potential. It is a form of human semiotic, in fact the main form of human semiotic, and as such I want to characterise it in terms of the part it plays in the life of social man (1974b: p. 98).

It expresses the unity of the human race and it expresses the diversity of human culture. Experience is a product of both, and experience is encoded in language; but it is experience as processed by the culture and by the sub-culture (1974a: p. 118).

Considering language in its social context ... we can describe it in broad terms as a behaviour potential; and more specifically as a meaning potential, where meaning is a form of behaving...(1971a: p. 55).

Thus Halliday considers behaviour potential in relation to the context of culture and society. This fact clarifies his interests in sociological aspects of language.

The main purpose of the functional model is to study linguistic units as communicative forms used in context. The study of the relationship between linguistic form and function is one of the characteristic aspects of the Prague school and functionalists in general, who consider meaning to be the target of linguistic inquiry. These linguists stress the relation between the form of a linguistic unit and its function. Their assumption is that the relation between the surface form of linguistic units and their communicative functions is an inherent part of the structure of language (cf. Mathesius 1936 and Trnka 1966). This is made clear by Halliday in the following passage:

Form and function are no more opposed to one another than are form and meaning. If we take these terms in the sense in which they are usually used, a linguistic description is both formal and functional (Halliday, 1964: p. 40).

What the sentence is about is, then, very significant to functionalists. This has led them to give the priority of investigation to the communicative function of the sentence; this is because a sentence does not only convey actual information but also our attitude towards the outside world.

2.2.

Halliday's functional approach

It is well known that Halliday has been strongly influenced by Malinowski, Firth, Hjelmslev, and Pike (cf. Kress, 1976: p. viii). With these scholars, Halliday shares the view that language is basically a tristratal system³ composed of semantics (semantic term = Halliday's term "meaning potential"), grammar (grammatical system = Halliday's term "lexico-grammar" which is used to represent choices of what the

speaker can say, 1971a: p. 51), and phonology (for more exposition see Morley, 1985 and Alex de Joia, 1980: p. 86). Halliday's view has come to be known as systemic theory. This considers language to be composed of a number of system networks. Systemic theory is defined by Halliday as "a theory of meaning as choice, by which a language, or any other semiotic system, is interpreted as networks of interlocking options: 'either this, or that, or the other', 'either more like the one or more like the other', and so on" (Halliday, 1985: p. xv). In other words, it accounts for what the speaker of the language 'can do' linguistically, *i.e.* what he 'can mean', and how he can represent the meaning through the lexico-grammar and the phonology.

Halliday essentially sees language as a system for realising meaning potential (the semantic system). According to him, a language has three main areas of selection or three major/macro-functions which contribute to the realisation of a clause in English⁴ (*cf.* Halliday, 1974b: pp. 92-50. See also, Vasconcellos, 1985: p. 35). These are (1) the ideational function/component, of which the experiential and logical are sub-functions (Halliday, 1971b: p. 106, 1972: p. 99), (2) The interpersonal function, and (3) the textual function (corresponding to discoursal in the 1967-68 model)⁵.

By ideational function/component, Halliday means the speaker's or writer's embodiment in language of his experience of the phenomena of the real world, including the inner world of his own consciousness: his reactions, cognitions and also his linguistic acts of speaking and understanding, besides the expression of certain logical relations such as those which are encoded in language in the form of coordination, apposition, modification and the like. Simply, the ideational function means using language to convey and interpret world experience. *e.g.* the choice between transitive and intransitive verb constructions. This function is considered by Halliday the major language function, because utterances which have no ideational content, *e.g.* interjections like: 'tally hoo,' 'yippee,' 'ouch'...etc. have, functionally, more in common with animal communication than with human language.

Halliday splits the ideational function into two sub functions, the experiential and logical functions. The former function of language is used to communicate ideas. In operating this function the speaker refers to people, actions, time, places, objects, states...etc. Thus the experiential content of a sentence such as 'We painted a big house last year,' can be illustrated as follows:

Table 2-1

exper. content	sentence
speakers	we
+	
action	(past) paint
+	
object	house
+	
state	big
+	
time	last year

The logical function, on the other hand, joins and coordinates the ideas with each other and shows how meanings in sentences relate to each other logically, *i.e.* on an equal or subordinate basis. The following example illustrates this fact (example cited in Eisenberg, 1983: p. 63):

2-1 Because it rained, the crow flew away.

By interpersonal function/component, Halliday, means how to use the language in order to express the speaker's attitude to influence the attitudes and behaviour of the hearer; *e.g.* the choice between demand or request. It involves those options which provide a means for the expression of the linguistics roles that can be occupied by the speaker in a communication situation. It expresses, (1) the speaker's role in the speech situation (it establishes social relations), (2) his personal commitment, feelings and attitudes and (3) his interaction with others (how to influence the hearer/ reader and 'get things done'). The first of these interpersonal functions can be found, for example, in greetings such as 'Good morning'; 'Hello'. Such expressions serve to open or close social contact. The second interpersonal function of language serves to moderate the main idea in the sentence, as seen in the following two examples (cited in Morley, 1985: p. 64):

2-2 Perhaps she never received the letter.

2-3 Unfortunately she never received the letter.

The third interpersonal function can manifest itself in a variety of ways. For example, the choice between declarative and interrogative mood. *i.e.* whether the speaker is commanding, questioning, informing, requesting, emphasising, *etc.*

The textual function/component is concerned with the creation of text; *i.e.* using language to "construct a text" (to present one's message in linear form and make it relevant to the context. *cf.* Halliday, 1974: p. 143); it expresses the structure of information and comprises the resources that language contains for creating text and coherence within itself and with the context of situation (*cf.* Halliday, 1968, 1971, 1972: p. 99 and 1976a: p. 27). In other words it is the function which gives coherence and cohesion to a passage. Passivization is a good example which clarifies this function. Passive sentences enable the speaker/writer to reverse the position of subject and object noun phrases in corresponding active sentences⁶.

According to Halliday the ideational function is realised particularly in the transitivity system of a language (transitivity = the grammar of processes-of actions, mental processes, relations, etc. *cf.* Halliday, 1974c: p. 50). The interpersonal function is realised particularly in the mood system of a language (mood system stands for the speech functions⁷ such as exclamation, question, response; in other words the roles adopted and those imposed on the hearer by the speaker. *cf.* Halliday 1970a: pp. 159-60, 1974c: p. 50). The textual function is realised particularly in the thematic system of a language (*i.e.* information system which gives the clause its significance as a component of a text. Halliday, 1970b: p. 357).

The three macro-functions, mentioned above, which determine the nature of language in general emphasise that for Halliday, and for Functionalists in general, including the Prague school linguists (PSL), language is an instrument of communicative verbal interaction (Halliday, 1970a: pp. 143, and 159-60. *cf.* also Dik, 1985: p. 5)⁸. This leads him to believe that the internal linguistic structure of language is determined by external or 'extra linguistic' features (Halliday, 1971b: p. 104, 1974a: p. 21). This appeal by Halliday, Dik and other functionalists (such as Praguians) to the study of extra linguistic factors brings their approach (especially that of Dik) into the realm of what is generally defined as pragmatics :

Pragmatics is the all-encompassing framework within which semantics and syntax must be studied... the priorities run from pragmatics via semantics to syntax (Dik, 1985: p. 4).

Although Dik's views are reminiscent of Halliday's, they are not fully compatible. I believe, however, that Halliday is rather dubious about what is normally called pragmatics. Halliday's approach, as explained above, is fully integrated into a functional framework. It is essential here, to make clear that the term function used by Halliday, and before him by Malinowski and Firth, is not used in its strict logico-

mathematical sense but in its etymological sense⁹. For them, function is a relational term and it necessarily involves a contact with reality, *i.e.* the context of situation. The point to be made here is that language, according to the Praguians, cannot be analysed in isolation; rather, it must be analysed in its communicative form with regard to the context of situation.

2.3.

Functional sentence perspective(FSP):

Having discussed briefly some aspects of Halliday's functional model, we move now to a crucial point in this chapter: the discussion of word order on the basis of what is called Functional Sentence Perspective (FSP). This will be preceded by a discussion of the general background to this approach.

The Czech scholars are the first to have mentioned, in their writings, what is called 'aktualni cleneni vetne' in Czech, or what is known in English as 'Functional sentence Perspective' (FSP) (*cf.* Benes 1986, Danes 1964, and Firbas 1964& 1974). Moreover, three of them showed they had some awareness of the relevance of word order to the theory of FSP. These scholars are: Ertl, Zubaty, and Travnicek. Mathesius (1941: p. 154) criticises Ertl for not finding out the leading role of FSP and for his weak analysis with regard to Czech word order:

The chapter on word order is one of the weakest parts of this otherwise valuable book (i.e. Gebauer and Ertl's Czech Grammar, 1914) , not alone for lack of lucidity in the expression but also because the presentation of Czech word order is entirely misleading (Mathesius, 1941: p. 154).

As for Zubaty, Mathesius points out that, in spite of Zubaty's interest in FSP, he did not present any complete theory of word order.

Unlike the first two Czech scholars, Travnicek succeeds in establishing two basic word order principles: the semantic and the rhythmical principles. It is now generally agreed that it is FSP which at least partially determines the word order of utterances in a language. It is considered a factor influencing the linearity of word order particularly by distributing the degrees of CD over the elements of an utterance (*cf.* Firbas, 1992b: p. 118. For the definition of CD see Williams, M.P., 1987, pp. 67-68. See also Chapter 2 Section 3.3. below). In other words, it is FSP which organises the message(s) of an utterance into a perspective for factual communicative purposes.

During the last four decades, the notion of FSP has gone through several stages of development and modification particularly by the Prague school linguists led by Mathesius (*cf.* Mathesius 1942& 1961, Danes 1974, Firbas 1959, 1964& 1974, and Halliday 1974)¹⁰. It was through Mathesius' work on what he called a characterology that he arrived at his major contribution to linguistics which was the notion of FSP. His first work in the field of Linguistics was 'o potencialnosti jevu jazykovych' 'On the Potentiality of Linguistic Phenomena' (Mathesius, 1911).

Firbas (1974: p. 11) indicates that the favour goes to Mathesius for his initial attempts to develop the notion of FSP in the years 1882-1945. It was, however, Firbas who applied it to English in contrastive studies between English, Czech and sometimes German (On this point see Firbas, 1959, *cf.* also Vachek, 1966: p. 93). The term itself is also due to Firbas, suggested by his teacher J. Vachek (1957: p. 94. see also 1992: p. xii)¹¹.

Different definitions have been proposed for FSP. All of them, however, agree in analysing the distribution of elements within the utterances (or texts) in terms of the information they contain and the roles they play as functional units of discourse (*cf.* Halliday, 1967a: pp. 202-3, and Crystal, 1985: p. 147). FSP is mainly involved in the way(s) in which the speaker/writer structures his messages (with both thematic structure: theme and rheme, and information structure: old versus new information) to achieve the intended purposes of communication.

Some functional linguists (*e.g.* Danes, 1974) propose that utterances/texts are to be accounted for in terms of three levels, the grammatical level (including notions like subject, predicator, object, and WH-element), the semantic level (including notions like actor, goal, agent, patient, and beneficiary), and the functional perspective level (including notions like theme, rheme, given, old, and new) (*cf.* also, Halliday, 1969: p. 249). For Halliday, these levels represent the three components of language (ideational, interpersonal, and textual), and are said to run interdependently to determine the overall structure of language (Halliday, 1969: p. 256, 1970a: pp. 164-5, and 1974c: p. 48).

Most of the Praguians' analysis is devoted to the study of the third level: the Functional Perspective level. This level represents the domain of what Prague school linguists term Functional Sentence Perspective (FSP) or the text-organising principle. According to FSP the organisation of utterances/texts must reflect two types of factors: (a) it must reflect all linguistic factors (that are characteristic of texts in

English) (*cf.* Halliday and Hasan, 1976:21), and (b) it must reflect all extra-linguistic factors (those affecting the linguistic choices that the speaker or writer makes, such as the nature of the audience, the purpose of the communication, the speaker's desire to emphasise or de-emphasise and so on) (*op. cit.*). This indicates that FSP makes it possible for the surface structure to reflect the semantic content.

Thus, it seems that the three structures of messages, the semantic (assignment of roles), the syntactic (including word order), and the phonological (prosodic features particularly intonation)¹² are affected by FSP. In other words, it is FSP that organises the message(s) of an utterance into a perspective for factual communicative purposes. Consequently, it affects the overall structure of language. I believe that this fact can be generalised as universal (*cf.* Mathesius¹³, 1939: p. 234; see also Novak, 1974).

2.3.1.

Mathesius' treatment of non-canonical WO

It is true that Mathesius was interested in studying language in general. However, he was specifically interested in discussing issues related to word order, sentence intonation, and modal expressions. Besides the principle of FSP, Mathesius (1961[1975]: pp. 152-159) states three other principles determining the order of words in a sentence. These are: the grammatical principle, the principle of rhythm and the principle of emphasis (see below). The discussion of these principles was based on a simple comparison between three languages: Czech, German and English. Here is a brief discussion of these principles:

2.3.1.1.

The grammatical principle

The grammatical principle plays a great part in an English sentence. It means that the position of any element in a sentence is specified by its grammatical function (*i.e.* by its being the subject, predicate, object, adjective, etc.). Mathesius demonstrates that in Czech the grammatical function of a word is indicated by its form, whereas in English it is not. Thus in a construction such as 'slamený klobouk' [straw hat] it does not greatly matter what position the adjective 'slamený' [straw adj] occupies, because the attributive function of the word 'slamený' is assigned by its adjectival form. Though, in Czech, the canonical position of the adjective is before its governing noun as is seen above, it may occur after the noun. In this case, however, it indicates emphasis as in 'On nosí klobouk slamený' [He wears a hat-S. straw-adj.] (*cf.* Mathesius, 1961: p.

154). In English, on the other hand, the expression 'straw hat' does not accept such rearrangement without causing change in the meaning of the whole construction. Thus the expressions such as 'straw hat' or 'wooden table' mean a hat made of straw and a table made of wood, respectively; whereas 'hat straw' means a kind of straw from which hats are made, and 'table wood' means a type of wood from which tables are usually made (*cf. Op. cit.*). In the same way English distinguishes between the subject and direct object. For instance in, 'John loves Mary,' the forms of the subject and the object do not indicate that the former is the subject and the latter is the object (*op. cit.*: pp. 154-55). If we replace the subject of the sentence 'John' with the object 'Mary' and the object with the subject to get a sentence such as, 'Mary loves John,' the grammatical function will be changed and 'Mary' will be the subject, while 'John' will be the object of the sentence. This leads us to confirm the fact that in English it usually suffices to change the word order for the sentence to convey a new meaning, because by changing the word order we, in fact, change the grammatical function of the word.

Another point to be made here, is that what is mentioned by Mathesius above can be taken as true in most cases but not in all. My point is that there are some cases where the change in word order does not affect the general meaning of the sentence. Consider, for example, a sentence such as, 'He plays wonderfully' (example cited in Swan, 1980: p. 12). If we make a change in word order of this sentence and put the adverb at the beginning of the sentence as in, 'Wonderfully he plays,' the meaning of the sentence will be not seriously affected by this operation, though 'wonderfully' does become emphatic.

If we transfer these remarks to Arabic we will notice, as is noticed in Czech, that the grammatical function of a word is mostly indicated by its form (*cf. Chapter 5 Section 3*). This can be briefly seen in the following Arabic example:

أكل محمد التفاحة 2-4

ate + Muhammad-nom. + the-apple-accus.

V + S + O

Muhammad ate the apple.

In sentence 2-4 محمد *Muhammad* is the *fâ'il*/subject of the sentence and التفاحة *apple* is the object. The general meaning of the sentence does not change if we change the word order of the sentence as in examples (2-5, 6, and 7) below (the last one is only acceptable in Arabic if it indicates contrastive focus):

2-5- محمد أكل التفاحة

Muhammad-nom. + ate + the-apple-accus.

S + V + O

2-6- أكل التفاحة محمد

ate + the-apple-accus. + Muhammad-nom.

V + O + S

2-7- التفاحة أكل محمد

the-apple-accus. + ate + Muhammad-nom.

O + V + S

The main reason for this is that the Arabic is an inflected language. Therefore it depends on inflection more than on the position of the word. However, as will be discussed later on, there are some rhetorical purposes (or functional meanings) for such types of non-canonical word order.

2.3.1.2.**Rhythmical principle**

The second principle is rhythm. Mathesius (1961: p. 155) distinguishes between light and heavy elements. Light elements tend to come before heavy ones. Mathesius does not explain in detail how to determine whether a particular element is light or heavy. However, through his treatment on this subject, it seems that an element that has one syllable or short syllables is lighter than one which has two syllables or long syllable; an unstressed syllable is lighter than a stressed one; and a pronoun is lighter than a noun. In general, Mathesius means by heavy and light elements stressed and unstressed respectively. Consider, for instance, the following examples given by Mathesius (*op. cit.*):

2-8 The weather will change; (substantival subject)

2-9 He said; (pronominal subject)

2-10 Said father. (finite verb)

If the above three sentences are rearranged according to their rhythmic weight, the order will be as the following:

2-11 He said;

2-12 Said father;

2-13 The weather will change.

So according to Mathesius, the pronoun is lighter than the noun, and the finite verb comes in between.

Similarly, on the basis of the principle of rhythm, Mathesius (*op. cit.*: p. 156) discusses the two possible positions of the prepositional adverb, when the object is expressed by a noun and when it is expressed by a pronoun. He contends that the object denoted by a noun is rhythmically heavy so that if it is put before the prepositional adverb it will take the adverb away from the verb. This effect, however will not appear if the pronominal object, which is rhythmically lighter, comes between the verb and the adverb. Therefore, if the object is expressed by a noun, its canonical place will be post adverbial, as in 'He took off his hat'. On the other hand, if the object is expressed by pronoun, its canonical place will be between the verb and the prepositional adverb, as in 'He took it off'.

2.3.1.3.

Emphatic principle

The principle of emphasis is the third factor determining non-canonical word order in English. The canonical order of main elements of the sentence is Theme + Rheme. Whereas the reverse, *i.e.* Rheme + Theme indicates emphasis (or emotiveness according to Firbas) (On this point see Firbas, 1992b: pp. 120-21. *cf.* also footnotes 22 and 23). So, the position of the emphatic element is at the beginning of the sentence. Thus the normal order of the prepositional adverb is at the end of the sentence, as in 'He went off with a courageous look'. But if we want to put some emphasis on the adverb, the emphatic order of the sentence will be as 'Off he went with a courageous look' (*cf. op. cit.*: pp. 159-60).

The fourth principle determining the order of words presented by Mathesius is FSP. The main features of this principle will be discussed below.

2.3.2.

Some aspects of FSP

In relation to the study of non-canonical word order, functional linguists, including Pragueans and Halliday, differentiate between three aspects of FSP and relate them to one another. These are (1) given (old or known) information vs. new information, (2) theme vs. rheme, and (3) communicative dynamism (CD). The following is a general account of these three notions in terms of FSP.

2.3.2.1.**Theme-Rheme and Given-New:****Introduction**

As is the case for most linguists, the initial and final positions in a sentence are of special significance to the Prague School. This point is not novel, since it has been one of the rhetoricians' interests to attach such special significance to the initial and final positions of a sentence or utterance (this is also true with the traditional Arab rhetoricians as will be seen in the coming chapters). According to the Prague School, an utterance should comprise two basic parts known as 'theme' and 'rheme'¹². The theme indicates information already given or known from the preceding context while the rheme indicates the new information conveyed by a speaker/ writer. This explains the general tendency for themes to be short (since they give information which is typically already known), and for rhemes to be long (since they give the new and important information).

These notions, *i.e.* 'theme' and 'rheme,' besides 'given' and 'new', have been widely discussed in Mathesius' works since 1939. In the previous section we have mentioned the three principles, proposed by Mathesius, determining change in word order. The fourth principle as mentioned above is FSP. A brief account of Mathesius' discussion of theme-rheme (T-R) and given-new (G-N) in the light of the fourth principle is presented below. This, then, will be followed by another discussion of these notions as proposed by Halliday.

2.3.2.2.**Mathesius' view of T-R and G-N:****The principle of FSP:**

It is to the Prague School that we are indebted for the terms theme and rheme, in the sense they are being used here (*cf.* Lyons, 1977: p. 506). These two main parts of an utterance, for Mathesius (1939), are the basic elements of the fourth principle determining word order, which is FSP. They also constitute the basic concepts upon which Mathesius' approach to word order is based. The theme (*tema* in Czech), according to him, serves as the starting point of the utterance that is known in the given situation and from which the speaker proceeds: "that which is known, or at least evident, in the given situation and from which the speaker departs" (*op. cit.*: p. 234 *cf.* also, 1961: p. 156)¹³. Again Mathesius (1942& 1961) defines the theme of an utterance as something "that is being spoken about in the sentence" or "what is being commented upon". So, the theme according to Mathesius and to the functionalists in

general is the expression used by the speaker/writer for what he proclaims as the topic of his utterance. The rheme (*jadro*), on the other hand, refers to what the speaker states about the theme. It contains the new information or as Mathesius says "the new element of the utterance" (1961:p. 156)¹⁶.

2.3.2.3.

The position of T and R

The Praguians assume that the initial position and the final position of an utterance are usually associated with 'what the utterance is about,' *i.e.* the theme, and 'what is said about it,' *i.e.* the rheme, respectively (*cf.* Hatim and Mason, 1990: p. 213). Within the utterance, the Praguians suggest that the normal or 'neutral' order of the two parts is that the theme precedes the rheme. Consider the following example quoted in Hatim and Mason, 1990: p. 210):

2-14

The latest peace plan for Lebanon,...has a slightly better chance of success than the nine previous plans hopefully pressed upon that sad country since the civil war began more than a decade ago. This is not saying much. One of the signatories...

In 'This is not saying much,' this' would be theme, while 'not saying much' would be rheme. (the copula 'is,' which for some would be considered as a part the rheme, is labelled transition by others included Firbas, thus linking theme to rheme)¹⁷ (*op. cit.*: p. 212). According to Mathesius, the usual position of the theme is at the beginning of the sentence, whereas a later position is left to the rheme. He justifies this order saying that "we proceed from what is already known to what is being made known" (Mathesius, 1961: p. 156).

The point of view that theme precedes rheme coincides with the psychologists' point of view which suggests that new information tends to follow old (given or known) in the process of communication.

On the other hand, in his article On so-called functional sentence perspective, Mathesius (1939: p. 235), points out that not all themes convey known/given information¹⁸. It is true that most themes are drawn from environments that are known or can be gathered from the preceding sentences¹⁹. Some sentences, however, may exhibit an initial element which is not yet known (*e.g.* the beginning of stories, some formal news broadcasts, *etc.*). To study this phenomenon, Mathesius investigates sentences that occur at the beginning of stories where it is not expected that they

convey known information. Through his investigation in his article, Mathesius distinguish four types of introductory sentence. First, existential sentences which include a general indication of time (Translation of some of the following examples are quoted in Vasconcellos, 1985: appendix 11, pp. 216-224):

2-15 (C) //Byl jednou jeden kral.//²⁰ (Mathesius, 1939: p. 235 and 1961: p. 156)

2-16 (G) // [there] was once upon a time one king //

2-17 (E) // Once upon a time there was a king //

Second, sentences which express the existence of a person or thing:

2-18 (C) // V jedné zemi panoval kral, který...// (*op. cit.* p. 236)

2-19 (G) // in one country he-reigned king who...//

2-20 (E) // In a country there ruled a king who...//

2-21 (C) // V jednom městě bydlili rodiče a měli tři dcery// (*op. cit.* p. 237)

2-22 (G) // in one city lived parents// and had-they three daughters//

2-23 (E) // In a city there lived a man & a woman// they...//

Third, sentences which have themes that are known to both the speaker and the listener:

2-24 (C) // U Jirsů budou mít svatbu //.

2-25 (G) // at the-Jirsas' they-will have wedding//

2-26 (E) // At the Jirsas' there will be a wedding.//

And finally, sentences in which the narrator starts to speak directly about the protagonist of the story, as if he were previously known to the receiver (for detailed explanation of these examples and others see Mathesius, 1939: pp. 234-242):

2-27 (C) // Chudá selka šla do lesa na stělu.//

2-28 (G) // poor peasant-woman went to forest for litter//

2-29 (E) // A poor peasant woman went to the forest to look for litter.//

Using the above examples, besides a number of others, Mathesius (*op. cit.* p. 240) concludes, first, that it is not necessary for the theme to contain known information, and its usual position is at the beginning of the sentence: "the normal thing is that the beginning of the sentence falls to the theme while the final part falls to the rheme"

(*op. cit.* p. 241). This order is called by Mathesius the objective order (*op. cit.* p. 241 and 1961: p. 156). And second, that the theme may occur in different positions especially after the rheme. Sentences of this kind are considered by Mathesius to have subjective order²¹ (1939: p. 241 and 1961: p. 156).

To demonstrate the difference between the objective and subjective order²² Mathesius (1939: pp. 241-242) examines ten sentences among which are the following:

2-30 (C) Dala jsem za ni dvacet korun (objective order).

2-31 (G) // // gave I for it twenty crowns//

2-32 (E) I paid twenty crowns for it (objective order).

2-33 (C) Dvacet korun jsem za ni dala (subjective order).

2-34 (G) // // twenty crowns I for it gave//

2-35 (E) Twenty crowns is what I paid for it (subjective order).

With regard to the above cited examples, besides a number of other examples, Mathesius points out that in the subjective order where the rheme is put first, the speaker does not observe the natural sequence from the known to the unknown and that such an order provides the rheme with special emphasis (*op. cit.* p. 241)²³.

It is striking that all the sentences that are examined by Mathesius with respect to the theme are independent indicative sentences (those that have a finite verb and which are not replies to a preceding question). The other types of independent indicative sentences, as well as interrogative, imperative, vocative, etc. are excluded²⁴.

Mathesius also points out that word order and the use of the passive predication are the main means that are used to meet the demands of objective and subjective order in functional sentence perspective. These means, however, differ from language to language (*op. cit.* p. 241). This point can be looked at from another angle: Mathesius recognises the relation between the grammatical principle and the functional sentence perspective principle. He believes that the principle of FSP often requires the subject to follow the verb if the subject belongs to the rheme of the utterance. However, the usual word order in English is subject + finite verb + direct object. This can be seen in the following example given by Mathesius (1961: p. 156). The Theme-Rheme boundary is shown by //:

2-36 At home// father helps me

Theme Rheme (S + V)

As is seen in the above example, 'At home' is the theme, 'father helps me' the rheme, and 'father' which belongs to the rheme comes before the verb 'helps'. In such a case, Mathesius argues, that the grammatical principle of word order fails to conform to the principle of FSP. The English passive construction, however, resolves this problem, as in:

2-37 At home //I get the help of father

Theme Rheme (V + S)

or,

2-38 At home //I am helped by father

Theme Rheme (V + S)

In this way, Mathesius says, the requirements of the grammatical principle are in agreement with those of functional sentence perspective (*cf.* Mathesius, 1961: pp. 156-158).

The influence of FSP on English word order can also be seen in a sentence that has a finite verb with two types of objects, accusative and dative. The object of the dative type, if not expressed prepositionally, is preferably put immediately after the verb and before the object of the accusative type. This is true in an example such as 'He gave me these books,' where the dative object has no preposition and hence it comes after the verb and before the accusative object 'these books'. This order is in agreement with FSP if the sentence is the answer to the question 'What did he give you?' On the other hand, if the dative object is expressed by the preposition 'to', its position then is after the accusative object. The previous sentence, for instance, accepts a question such as, 'To whom did he give these books?' But to comply with the requirements of FSP, the order of the sentence must be reversed to be: 'He gave these books to me' (*cf. op. cit.*)²⁵.

If we examine a sentence such as, 'I met Jack in Regent's Park' (S + V + O + Adv), we will recognise that there is no other acceptable word order, even if we have two questions, such as: 'Where did you meet Jack?' and 'Who did you meet?' In other words, the answer of these two question is the same. This is because English prefers not to separate the object from its verb by an adverbial element. However, the

difference in functional sentence perspective can be indicated by different sentence stress, as in (*cf. op. cit.*):

2-39 I met Jack in **Regent's** Park,
in answer to the question

2-40 Where did you meet Jack?
And,

2-41 I met **Jack** in Regent's Park,
in answer to the question:

2-42 Who did you meet?

If we compare this with Arabic, we will notice that functional sentence perspective can also determine the mutual position of the adverb and object of the sentence. Thus in a sentence such as:

2-43 قابلتُ محمدًا في الشارع

I met Muhammad in the street,

'Muhammad' is the object, في الشارع *in the street* is the adverb, قابل *met* is the verb, and the suffixed pronoun ت which here means *I* is the *fā'il*/subject. This sentence is the answer to the question من قابلت؟ *Who did you meet?* This then complies with the demands of functional sentence perspective, because, as will be explained later, Arabic fronts what is more important to the speaker and/or what is being inquired about. It also serves as appropriate answer to a context question like:

2-44 أين قابلتُ محمدًا؟

Where did you meet Muhammad?

because since the Arabic sentence is in its unmarked structure V + S + O + adv., the old information, as is the case with English sentence, tends to precede the new information (*cf.* 5.6.1.1.). But if the sentence is in its marked structure, for example V + S + adv. + O, as in 2-45 below which may be said as a reply to questions 2-46 and 2-47:

2-45 قابلتُ في الشارع محمدًا

I met Muhammad in the street,

2-46 من قابلت؟

Who did you meet?

2-47 من قابلت في الشارع؟

Who did you meet in the street?

In 2-45, the adverb في الشارع *in the street* and the object محمداً *Muhammad* could be an appropriate reply to 2-46 if they are considered new information. On the other hand they can be considered an appropriate answer to 2-47 if the adverb is considered old information (or topic as it is called by some Arab functionalists such as Al-Motawakil, cf. Chapter 5 Section 6.2) and *Muhammad* is new information. Thus, the adverb في الشارع *in the street* is fronted to agree with the requirements of functional sentence perspective. Thus the mutual position of the adverb and the object in Arabic appears to be determined by FSP. If we want to translate these two Arabic sentences to English, the two English versions, as we have mentioned above, will have the same word order (because English avoids separation between the verb and its object by an adverbial element) and the difference in FSP can be only indicated by the difference in stress, as in:

2-48 I met **Muhammad** in the street

as an answer to the question:

2-49 Who did you meet?

And,

2-50 I met Muhammad in **the street**

as an answer to the context question:

2-51 Where did you meet Muhammad?

Mathesius, however, demonstrates that English may sometimes display examples of order such as finite verb + adverbial + object. This can be shown in the following example given by Mathesius (1961: p. 158):

2-52 In returning he met on the plain of Caraci a scholar on a bay mule coming from Bologna.

This sentence is constituted from the theme starting from the beginning of the sentence until the word 'Caraci,' and the rheme is the rest of the sentence. This sentence has the order finite verb 'he met' + adverbial 'on the plain of Caraci' (which belongs to the theme of the sentence and is regarded as a given fact since it refers to

the return journey) + object 'a scholar' (which constitutes a part of the rheme). Thus, this order complies with functional sentence perspective. As is clearly known, in English the adverb is usually placed at the beginning or at the end of the sentence. In the above example, however, this rule seems to be impossible to apply since the initial position is already occupied by another adjunct,²⁶ and if it were put in the final position, the adverb would be removed too far from the verb.

Mathesius, also, notices, though it is rare, that FSP accepts objects in initial position before the subject and verb. This order is recognised where the object refers clearly to an element mentioned in the preceding sentence (*i.e.* when the object is a linking element). This kind of object is usually expressed by a personal pronoun which eliminates the possibility of confusion with the subject or attribute since its form indicates that this fronted element is an object not something else. For example, consider the example below when example 2-52 is completed as follows (*cf.* Mathesius, 1961: pp. 158-59):

2-53 In returning he met on the plain of Caraci a scholar on a bay mule coming from Bologna and him he questioned about Tuscany.

It is clear (even by the form) that the personal pronoun 'him' is the object of the underlined sentence, and it is linked with an element in the preceding sentence (*i.e.* 'a scholar' in this example), so it is fronted according to functional sentence perspective principles.

From the above discussion presented by Mathesius, we can see how FSP works as a factor determining the order of words within the sentence.

2.3.3.

Communicative dynamism

This third aspect of FSP has been introduced by Firbas (1964 [1966]) as an attempt to modify Mathesius' approach to FSP. Firbas begins his study of FSP on the hypothesis that 'linear modification' (position) gradually raises the degrees of CD in the direction of beginning to end of the sentence, unless it is itself modified by other factors (such as context or semantic factors)²⁷ (*cf.* Firbas, 1992a: p. 172). It is better first to explain what is meant by CD. The following quotation may help to understand how Firbas defines CD (Firbas, 1992b: pp. 7-8; see also 1992a: p. 168, 1964: p. 270 and 1979: p. 30):

In the act of communication some elements are more and others less dynamic. This induces me to speak of communicative dynamism (CD), a phenomenon constantly displayed by linguistic elements in the act of communication... By a degree of communicative dynamism I understand the relative extent to which a linguistic element contributes towards the further development of the communication (Firbas, 1992b: pp. 7-8) [my ellipsis].

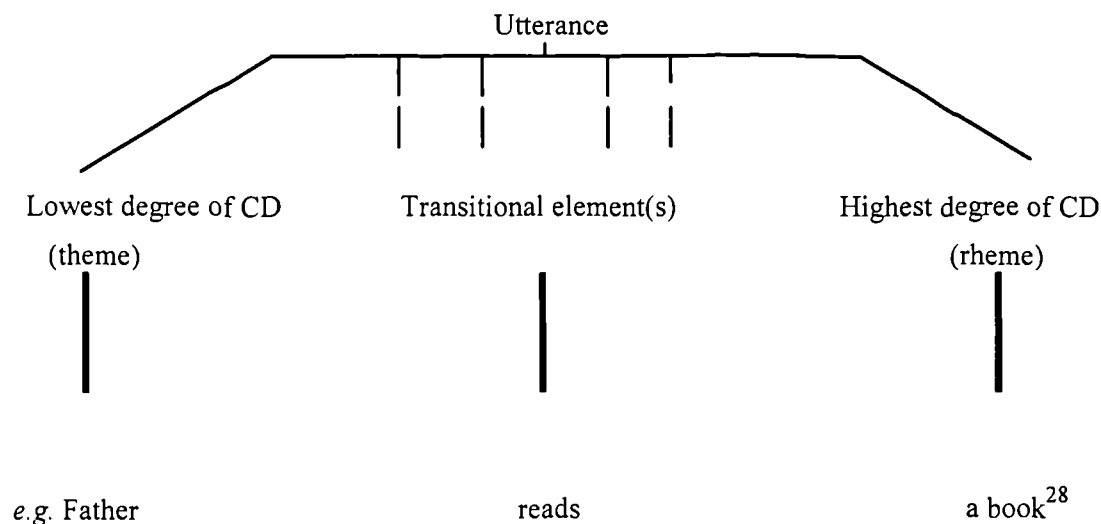
A 'linguistic element' can become a carrier of CD as long as it conveys some meaning, and hence information, in the development of the communication (see Firbas, 1992b: p. 8). On the basis of this and according to the definition, it can be understood that each element of the message carries a certain degree of CD depending on the communicative function designated to it by the speaker/writer. It is one of Firbas's assumptions that new information carries a higher degree of CD since it pushes the communication forward (1964: p. 270). Old information, on the other hand, carries a lower degree of CD within the sentence within which it occurs (*cf.* Firbas 1992a: p. 169). In other words the rheme which provides the most informative part of the message (*i.e.* most dynamic), will carry the highest degree of CD within the sentence within which it occurs. Accordingly, it will contribute to the very act of communication. On the other hand, the theme, which provides the less informative (*i.e.* less dynamic) part of the message, will carry the lowest degree of CD and consequently will contribute least to the message (see Firbas 1964: pp. 270-72 and 1992b: pp. 7-9).

According to Firbas (1964/1966: p. 270), there are two factors which determine the degrees of CD within a sentence or an utterance. One of them is syntactic, the other is semantic. The syntactic factor is that of surface word order; as the tendency to distribute or order linearly the degree of CD in the direction from left to right (or more precisely from the beginning to the end of the sentence). This implicitly indicates that the theme precedes the rheme. On the other hand, the semantic structure of the utterance, Firbas says, operates mainly in that part of the utterance which conveys only new information. The theme, then, as has been said earlier, being less informative carries the lowest degree of CD, while the rheme, conveying the most important information, carries the highest degree of CD (*op. cit.*: p. 272). Thus, the order theme + rheme represents CD in its unmarked form.

Later on, Firbas (1969) elaborates the notion of CD by observing a rank in between the lowest and highest degrees of CD (*i.e.* theme and rheme respectively). Firbas (1969: p. 171), terms this rank as 'transition':

The elements carrying the lowest degrees of CD constitute the theme, those carrying the highest degrees, the rheme... in regard to the amount of CD carried, transition ranks above theme on one hand, and below rheme on the other.

This can be represented as follows:



(example cited in Sgall et al. 1973: p. 50)

Figure 2-1

Thus, as is seen from the above figure, the theme comes first carrying the lowest degree of CD (*i.e.* conveying the least information), followed by optional transitional elements which are higher in their degrees from the theme. Transitional elements, in their turn, are followed by the rheme carrying the highest degree(s) of CD (*i.e.* conveying the highest (new) information).

Having discussed the three aspects of FSP (*i.e.* given vs. new information, theme vs. rheme, and communicative dynamism) we approach the conclusion of this section. From the above discussion, we conclude that FSP can be expressed by word order as follows:

- 1- The producer (speaker/ writer) chooses the content of what he wants to talk about.
- 2- The producer decides how his content is to be organised and how much he thinks the receiver (hearer/reader) can comprehend. This step and the previous one take place at the same time.

3- The above two steps are applied in the light of the shared information between the producer and the receiver (*i.e.* what the producer thinks his receiver already knows).

4- The producer arranges his message starting with the elements that convey the old/known information (carrying lower degrees of CD) proceeding to the ones that convey the new/unknown information (carrying higher degrees of CD).

2.4.

Halliday's treatment

In his paper, "Prolegomena to a symposium on *the interaction of parameters affecting word order*," Enkvist (1976a: pp. 9-11) mentions seven different parameters affecting word order. The two which most concern this study are; (1) the thematic ordering (functional sentence perspective) determined by text strategy in terms of given and new, and (2) focus motivated by propositional presuppositions; this is linked with emphasis and special structures such as cleft. The former has been discussed briefly in the light of Mathesius' treatment. What follows is a detailed account of these two parameters, concentrating on Halliday's treatment. I will start first with information structure, then I will discuss thematic structure in Halliday's model.

2.4.1.

Information structure

As far as information structure is concerned, the following notions are always discussed in relation to each other: intonation, presupposition, focus and given versus new.

2.4.1.1.

Intonation

Halliday's treatment of intonation in English is considered to be original. This field of phonology is discussed theoretically in two papers by Halliday (1963a and b). These papers were later revised by him in 1966 and 1967b. However, most of Halliday's model of rhythmic patterning in English has been adapted from Abercrombie without considerable modification (*cf.* Butler, 1985: p. 140).

To describe English intonation, four basic units are recognised. These are, from general to particular, tone group, foot, syllable and phoneme. Beginning from tone group, each one of these units consists of one or more of the one below it. In this

sense each tone group consists of one, or more, complete foot (rhythmic unit). Thus a sentence such as 'This is the house that Jack built,' as Abercrombie (1964: p. 217) claims, is a tone group which in turn consists of feet. The slanting lines shown in *e.g.* 2-54 below, indicate the boundaries of the unit of rhythm (or foot):

2-54 /This is the /house that /Jack /built

The foot which is described by Abercrombie (*op. cit.*) as a rhythmic unit, has two structural elements traditionally termed 'ictus' and 'remiss'. Each ictus begins a new foot. In that sequence, it is always present. According to Abercrombie (*op. cit.*) and Halliday (1967b: p. 12), the unit below the foot is a syllable exhibiting the two primary classes 'salient'²⁹ (stressed) and 'weak' (unstressed). The first syllable in the foot is always salient. The salient syllable works in the ictus (as in each of the feet in *e.g.* 2-54 above) and the weak syllable works in the remiss. As is pointed out above, the ictus element is obligatory; the remiss element, however, is optional (for example, the foot, 'Jack,' *e.g.* in 2-54, has no such element). The ictus may also be a silent stress when the foot follows a pause or has initial position in the tone group (Halliday, 1967b: p. 12). In other words, if the ictus does not display the salient syllable, it may display the silent stress. In all examples the tone group boundary is marked by // (double slashes); if there is more than one foot, the foot boundaries are marked by / (slash) the silent stress is always symbolised by the caret ^, at the beginning of the foot. These can be shown in the following example: 2-55 (from Halliday, 1970c: p. 218):

2-55 // ^ it's / Arthur //

2.4.1.1.1.

Tonic prominence

Thus each foot may consist of either one salient syllable alone or of one salient syllable followed by one or more weak syllables (non-salient). Like the foot, the tone group consists of two structural elements. These are 'tonic' and 'pretonic'. Like ictus in the foot, the element tonic is obligatory in every tone group. The element pretonic, on the other hand, is optional. If present, it consists of one or more feet preceding, obligatorily, the tonic. Moreover, Halliday observes that a tone group contains a pretonic if there is at least one salient syllable. The tonic is the most prominent part of the tone group, and prominence of this kind in the tone group (that is one unit of information) is called tonic prominence. The tonic always begins on a salient syllable and often differs from other salient syllables in the tone group in being longer and

possibly louder, and also carries the main burden of the pitch movement of the intonation pattern used. This type of tonic is called a 'tonic syllable'. The following example 2-56 cited in Halliday (1970c: p. 217) illustrates what has been said here (the tonic syllable is underlined):

2-56 // Peter spends his /weekend at the /tennis club //

In the above example, 'Peter spends his weekend at the' is the pretonic, while 'tennis club' is the tonic. The first syllable of 'tennis' is the tonic syllable. If 'tennis club' was changed, for example, to 'sports club' the tonic syllable would be 'sports' (*op. cit.*):

2-57 // Peter spends his /weekend at the /sports club //

In discussing the structure of the tone group, Halliday (1970c: pp. 217-220) distinguishes between two types of tone group, those with single tonic and those with double tonic. The former are called simple tone groups and the latter are called compound tone groups. The first type has been discussed above; however Halliday, to illustrate it further, gives the following example (*op. cit.*: p. 217):

2-58 // Everybody /seems to have /gone away on / holiday //

Here the tonic begins on the first syllable of 'everybody' and extends from it right up over the whole tone group. The above example has no pretonic. The same thing can be applied to the following example, except it displays a pretonic (Halliday, *op. cit.*: p. 218):

2-59 // Jane may be / going on /holiday at the /end of the /month //

The tonic begins on the first syllable of 'holiday' and extends over the remainder of the tone group. The pretonic in this example is the first two feet before the tonic.

The second type of tone group which is the compound tone group differs from the first type in that the compound tone group has a double tonic. If the compound tone group has a pretonic it must precede both tonics, as in the following example (*op. cit.*):

2-60 // Arthur and / Jane may be /late with /all this /rain we're /having//

This tone group has a double tonic. The first one begins at 'late' and the other at 'rain'. The first two feet 'Arthur and Jane may be,' are pretonic. Halliday contends that no pretonic can come in between the two tonic segments of a compound tone group (*cf.* Butler, 1985: pp. 140-41). The only reason that Halliday disregards the possibility of sentences having two separate tone groups is that the second tonic cannot have a separate pretonic, as is clear from the above example³⁰.

Halliday (1967b: p. 18) proposes three types of tone group systems which can be subsumed under the single heading of 'intonation'. These are termed tonality, tonicity and tone. The first: tonality, deals with the numbers of tone groups distributed by the speaker. Halliday considers the tone group presented by the speaker as one unit of information: "one block in the message that the speaker is communicating; and so it can be at any length" (Halliday, 1970c: p. 216). Therefore, in unmarked cases the tone group (or information unit) can be coextensive with the clause as in 2-61 below. In such circumstances the tonality is unmarked. Sometimes, however, the speaker may choose more than one tone group in a clause (or more than one piece of information) as in 2-62 or 2-63 below. In such cases the tonality is marked (examples are from Halliday, 1967b: p. 19):

2-61 // this of course de/pends on the /country where they live //

2-62 // this of course de/pends on the //country where they live //

2-63 // this of course de/pends on the /country where they //live //

The second type of tone group system is 'tonicity': it deals with the position of the tonic syllable and the location of the tonic and pretonic within the tone group. If the position of the tone or tonic syllable is on the last lexical element in the tone group, as in 2-64 and 2-65 below there will be an unmarked tonicity. Any other position for tonic syllable or the tone, on any lexical word other than the last one, as in 2-66 will constitute marked tonicity:(examples all are from Halliday, 1967b: p. 23)

2-64 // how /long do these / changes / take //

2-65 // they / grade them //

2-66 // it / may be that it's // just the / general / rule that // all the / G.C.E. / papers have to be / marked out of / two / hundred //

If the last element within the tonic group is not lexical, and displays the tonic (or tonic syllable) as in 2-67, it will also constitute marked tonicity:

2-67 // what / happens if you're / not //

Tonicity options realise choices in information focus within the clause. In unmarked tonicity where the tonic is in the last lexical element in the tone group, there is no need to assume any shared knowledge between the speaker and the hearer. This is in contrast with marked tonicity where some shared knowledge is assumed. A sentence such as 2-65, for example, is normally used only if the first part of the sentence (theme) can be assumed as already Given, while the second part (rheme: contrastive 'them') is considered New information (see 2.4.2.1.).

The third type of tone group system is tone. Simply, tone deals with the meaningfully distinct pitch patterns found in the tone group. Halliday (1970c: p. 220) suggests that English recognises five simple tones plus two compound tones which are formed by combinations from the five simple tones. The simple tones are falling, high rising (or falling rising), low rising, falling-rising and rising-falling. For Halliday these tones are referred to by numbers: tone 1, tone 2, tone 3, tone 4, and tone 5 respectively. The compound tones are falling plus low rising, and rising-falling plus low rising. These are also referred to by numbers: tone 13 (this figure is read 'one three' not 'thirteen', because it is a combination of tone 1 and tone 3) and tone 53 (this is also read 'five three' for a similar reason).

Halliday also distinguishes between primary tones and secondary tones. The five (plus two) tones just mentioned above are the primary tones. Any speech in English is uttered in one or other of these primary tones. The secondary tones can be formed through dividing the primary tones into a larger number of tones.

Primary tones are distinguished from one another by the pitch movement in the tonic segment. To be more precise, it is the tonic syllable that determines whether the tone group is tone 1, or another tone. Primary tones are indicated by putting a number at the beginning of the tone group, after the double slash, as is shown in 2-68 as example of simple tone and 2-69 as of compound tone (examples are cited in Halliday, 1970c: p. 221):

2-68 //1 where've / you/ been //

2-69 //13 Robert can /have it if/ you don't / want it//

The secondary tones, according to Halliday, are in fact of two types, tonic secondary tones and pretonic secondary tones. The former is defined by Halliday (1970c: p. 221) as "the finer grades of pitch movement in the tonic segment". Halliday gives an example of this, pointing out that within the primary tone 1 (falling) we can

distinguish three secondary tones: a wide fall, medium fall and a narrow fall. The pitch movement of the first one, *i.e.* wide fall, goes from high to low, the second one from mid to low, and the third one from mid-low to low. The pretonic secondary tones are defined as "the different pitch contours in the pretonic". For example, Halliday distinguishes between two types of pretonics within tone 1. These are an 'even' pretonic: the pitch contour may or may not have slight changes of direction; and an 'uneven' pretonic: the pitch contour has many changes of direction (*op. cit.*).

2.4.1.1.2.

Intonation and meaning

Most languages, if not all, use intonation as a means of recognising meaning. If you change the intonation of most sentences, you in fact change the meaning. I say 'most sentences' because there are some idioms and fixed phrases (and a few of these are complete sentences) which have their own inherent tone. Consider, for example, 'far from it,' which is nearly always spoken on tone 5 (*cf.* Halliday, 1970c: p. 226).

Halliday emphasises that tone may express what he calls 'speech function' (*op. cit.*: p. 227, *cf.* also footnote 7), for instance in a grammatically declarative sentence, with SP ordering of elements, a high-rising tone indicates question function, as in //2^ he / could do //; 'it means could he?'. (*op. cit.* p. 228; *cf.* also Butler 1985: p. 142). Halliday contends that there is no clear line between the differences of 'attitude', as found in a pair like 2-70 and 2-71, and the differences in meaning as found in 2-72 and 2-73:

2-70 //1 where are you / going //

2-71 //2 where are you / going //

2-72 //2 would you like / tea //1^ or / coffee //

2-73 //2 would you like / tea //2^ or / coffee //

The difference between 2-70 and 2-71 above is a difference of the speaker's attitude. The first is a normal question, while the second is a question implying a request for a permission to ask, 'where are you going, could I ask?'. Whereas in 2-72 and 2-73, the intonation expresses a logical distinction between two types of 'or' in the two sentences. The first sentence means 'which would you like, tea or coffee?'; (choose), while the second means 'would you like either?'.

Moreover, Halliday emphasises that most of the distinctions made by intonation are intermediate between the following examples:

- 2-74 //1^ I / know John //, and
 2-75 //4^ I / know John //, or
 2-76 //1 where are you / going //
 2-77 //2 where are you / going //

The first sentence 2-74, is a simple statement while the second one 2-75, carries contrast and an implied 'but'. The meaning is 'I know John, but I don't know (say, for example) his wife'. The position of the tonic in 2-77 changes the meaning of sentence 2-71, to mean 'please remind me or confirm, where are you going?'. So such examples (from 2-70 to 2-77) mean that, for Halliday, we cannot draw a sharp line between the differences of attitude and emotions on the one hand and those of meaning on the other (*cf. op. cit.*: p. 227, and Butler, 1985: pp. 141-42).

The tone selections which depend on the mood system have different meanings in declarative, interrogative and imperative sentences. Tone expresses what Halliday calls 'speech function'. Halliday recognises the meaning of the tones. A falling contour, for example, means certainty and a rising contour means uncertainty. Halliday says this is applicable in most languages (1970c: p. 227).

To illustrate how the tone changes the meaning, Halliday (1970c: p. 228) gives the following examples with glosses:

- 2-78 //1^ he / could do// (simple statement)
 2-79 //2^ he / could do// ('is that what you think? could he?')
 2-80 //3^ he / could do// ('I think he could, but it's of no importance')
 2-81 //4^ he / could do// ('but he won't', 'but it won't help you', etc.)
 2-82 //5^ he / could do// ('so don't you imagine he couldn't!')

2.4.1.2.

Focus structure

Generally in the study of word order, there are two opposed notions which are widely used by the linguists. These are focus and presupposition. The term focus discussed here is used to distinguish between the information assumed by the speaker and his listener, and that which is at the centre or focus of their communicative interest. In this sense focus stands in opposition to presupposition (see Crystal, 1991: p. 139). Thus, for instance, in the following sentence:

2-83 John bought **a mango** at the market

'a mango' is the focus if it comes as the answer to a question such as:

2-84 **What** did John buy at the market?

In questions, the constituent that bears the question particle is the focus (*cf.* Dik, 1981: p. 93).

Presupposition, on the other hand, is used by some linguists in its narrow sense to contrast the information assumed (or 'presupposed') by the speaker, and that which is at the centre of the speaker's communicative interest. In this sense it is opposed to focus (*cf.* Crystal, 1991: p. 276). The sentence, 'Where's the salt?' (quoted in Crystal, 1991: p. 276), for example, is said to presuppose that the salt is not in front of the speaker, or the speaker expects that there is someone knows where the salt is, and so on (*op. cit.*).

Focus and presupposition have been discussed by mentalists, and functionalists as well as other linguists. Chomsky's account of this subject is, to a certain extent, similar to Halliday's. For Chomsky (1969 [1971]), focus can be determined phonologically by the surface structure through intonation. Presupposition, on the other hand, can be determined through underlying question and through negative opposition. For Chomsky, both the sentence and its underlying question share a common presupposition. Moreover, Chomsky regards the relation between underlying question and presupposition as a means of specifying the position of the focus in the sentence. Thus in the following sentence:

2-85 **John** writes poetry.

the underlying question is

2-86 Is it **John** who writes poetry?

Both the sentence and its underlying question share the presupposition that someone writes poetry. The focus in both sentences is **John**. In the light of the same presupposition, it is possible to negate the above declarative sentence:

2-87 It isn't **John** who writes poetry.

For Halliday (1967a) each information unit has a focus. The information focus is assigned in terms of 'given' and 'new' (*cf.* Section 2.3.2.1. and *cf.* also 2.4.1.3. & 2.4.1.4.):

The system of information focus assigns to the information unit a structure in terms of two functions 'given' and 'new' (Halliday, 1967a: p. 204).

The information focus, in fact, corresponds to the newest information being conveyed. In other words, the newest point in the information unit is considered to be the focus of the information unit and of the message as a whole. The realisation of what information is 'newest' is left to the speaker's selection. The speaker's choice of the newest information is realised as the focus: "Information focus reflects the speaker's decision as to where the main burden of the message lies" (1967a: p. 204).

Halliday (1967a: p. 243) contends that in English the information focus is expressed phonologically (*i.e.* by intonation) as the tonic nucleus/component in the information unit which in its turn is expressed phonologically as a tone group. Halliday points out that the speaker may select, to draw attention to, either a single element (it could be a longer stretch of the unit or even the information unit itself as a whole)³¹, or at most two, for the information focus:

Within each information unit the speaker selects one, or at most two, points of information focus; phonologically the information unit is realised as a tone group and the information focus as the tonic component (Halliday, 1967a: p. 243).

For Halliday (1967a: p. 11), the 'newness' of information usually, does not depend on the preceding discourse³². Strictly speaking, though the speaker's decision of what is 'new' is slightly affected by what has been said before, the information focus for Halliday, does not assign the function 'new' in terms of the external or textual content of the preceding discourse, nor in terms of the shared speech situation: *viz.* the context of situation. The 'newness' of the information, for him, is only determined by what the speaker chooses to be regarded as new; and this may be contrastive or contradictory:

1-

The constituent specified as new is that which the speaker marks out for interpretation as non-derivable information, either cumulative to or contrastive with what has preceded (Halliday, 1967a: p. 211, cf. 1976b: p. 176).

2-

/Given and new/ are options on the part of the speaker, not determined by the textual or situational environment; what is new is in the last resort what the speaker chooses to present as new, and predictions from the discourse have only a high probability of being fulfilled (Halliday, 1967a: p. 211)³³.

As we have mentioned before, 'new' contrasts with 'given' information. Strictly speaking, 'given,' for Halliday functions to determine the location of the 'new'. It links the information unit to the rest of the discourse (c.f. Halliday, 1970b: p. 354). Moreover, 'given' is likely to be 'phoric', referring to something that already exists in the verbal or non-verbal context (Halliday, 1985: p. 275)³⁴. The 'given' element is optional while the 'new' is obligatory, because it serves as a determiner of the information unit, and without it there will be no separate information unit:

The information unit consists of an obligatory 'new' element- there must be something new, otherwise there would be no information- and an optional 'given' element... (Halliday, 1970a: p. 163; see also 1976a: p. 326 and 1985: p. 275).

Halliday distinguishes between two types of focus: marked and unmarked. When the focus is unmarked, its usual place is at the end of the information unit (i.e. focus on the final lexical item), and the focal components are built up culminatively across the message. The rest (i.e. outside the information focus) or the non-focal component(s), of the information unit cannot be treated by the speaker as presupposed (Halliday, 1976b: p. 179). But, when the focus is marked, it can appear at any position (other than the final lexical item) in the information unit.

The non-focal component(s) in the marked focus is/are treated by the speaker as presupposed (or given) (op. cit.). Halliday (op. cit.: p. 177) points out that this can be recognised from the fact that an information unit including unmarked focus does not imply a specific WH-question, whereas one including marked focus does. Consider the following:

2-88 //**John** washed the car yesterday//

This implies 'who washed the car yesterday?'

2-89 //John **washed** the car yesterday//

implies 'what did John do with the car yesterday?', and

2-90 //John washed the car **yesterday**//

implies 'when did John wash the car?'. Moreover such examples could not be discourse initial, whereas

2-91 //John washed the **car** yesterday//

could correspond to a general question: 'what happened?' as well as specific one: 'what did John wash yesterday?' For this reason, Halliday stresses, that the initial information unit in a discourse normally has unmarked information focus (*cf. op. cit.*: pp. 172-179; see also Butler, 1985: pp. 177-78)³⁵.

It is important to note that examples 2-88, 2-89 and 2-90 above, have marked tonicity, and the domains of focus are 'John', 'Washed' and 'Yesterday' respectively. They contain new information. The rest (the non-focal), 'washed the car yesterday' in 2-88, 'John' and 'the car yesterday' in 2-89 and 'John washed the car' in 2-90 are delivered as recoverable information.

In example 2-91, however, there is unmarked tonicity (since the tonic is on 'car') in the last lexical item in the tone group. This, therefore, is the domain of the focus which consists of new information. The information outside this domain (*i.e.* 'yesterday') could also be new (in the sense that the speaker is not expecting the hearer to reconstruct from the preceding discourse the fact that 'John washed the car yesterday or last week'), or it could be given (for further discussion in this subject, see Butler, 1985: pp. 176-178 and Halliday 1976b: pp. 176-77).

Focus for Halliday is a semantically-determined entity. It is a means of expressing **emphasis**:

Information focus is one kind of emphasis, whereby the speaker marks out a part (which may be the whole) of a message block as that which he wishes to be interpreted as informative (Halliday, 1967a: p. 202).

2.4.1.3.

Focus and word order

Word order is affected by the expression of focus in different ways. As has been discussed elsewhere in this chapter, focus in English can be expressed phonologically through intonation (or stress) or syntactically through cleft sentences. It also can be

expressed through a combination of both. The following illustrative examples quoted in Enkvist (1975: pp. 74-76) may help further to clarify this point:

1- Focus can be expressed by intonation (or stress):

2-92 **Charlie** gave Jane the apple.

2-93 Charlie **gave** Jane the apple.

2-94 Charlie gave **Jane** the apple.

2- It also can be expressed by cleft sentences:

2-95 It was **Charlie** who gave Jane the apple.

2-96 It was **Jane** who was given the apple by Charlie.

2-97 It was the **apple** that was given to Jane by Charlie.

2- Both devices, intonation and clefts, can give the focus:

2-98 **It was** Charlie who gave Jane the apple.

2.4.1.4.

Given and New in Halliday

Although Halliday adapts the Pragueans' definition of the terms theme and rheme, and consequently - to some extent - uses them similarly, his conception of the dichotomy of given/new differs markedly from that of the Pragueans. Halliday (1967a) argues that the first two aspects of FSP, *i.e.* given-new and theme-rheme, must be explained by reference to text. He contends that the given-new dichotomy belongs to information structure (*op. cit.* cf. 5.16.2). It is a discourse feature, while theme-rheme is not. It is true that there is an association of theme-rheme with given-new (in the sense that both are textual functions and convey known information). However, they are different from each other: "The functions 'given' and new' are... not the same as those of 'theme' and 'rheme'. The two are independently variable..." (1967a: p. 205, cited in Joia and Stenton, 1980: p. 31, see also Halliday, 1970a: p. 163). The difference may be summed up in the observation that, in dialogue, 'given' means 'here is a point of contact with what you know' whereas 'theme' means 'here is the heading to what I am saying' (Halliday, 1970a: p. 163).

The following quotation taken from Halliday (1967a: p. 212) sums up what has been discussed above:

Basically, the theme is what comes first in the clause; and while this means that ... there is in the unmarked case (i.e. if the information structure is unmarked) an association of the theme with the given, the two are independent options. The difference can perhaps be best summarised by the observation that, while 'given' means 'what you were talking about' (or 'what I was talking about before'), 'theme' means 'what I am talking about' (or 'what I am talking about now'); and, as any student of rhetoric knows, the two do not necessarily coincide.

As a matter of fact, the notion 'given' in particular needs more explanation. Halliday (1970b: p. 354) stresses that 'given' in English is shown by intonation. Its function in textual organisation is to link the information unit to the rest of the discourse (*op. cit.*). It might be glossed as 'offered as recoverable' information whether anaphorically or situationally (Halliday, 1967a: p. 211; *cf.* also, Fawcett, 1981: p. 172. ed. in Halliday and Martin, 1981). Moreover, Halliday points out that in language there are some elements which are inherently 'given' because they are not interpretable except by reference to something mentioned before or something that is in the situation. These are anaphoric elements and deictic elements (those are related to the meaning of 'here-&-now' in the discourse, *e.g.* 'today') (Halliday, 1985: p. 277). Given is opposed to new which might be glossed as 'offered as non-recoverable' information: *i.e.* has not been mentioned before (Halliday, 1970b: p. 354, see also Fawcett, 1981: p. 172). But this is not the only possibility. What is treated as non-recoverable, for Halliday, may also be so because it is something unexpected whether mentioned before or not. The meaning indicates: "attend to this; this is news" (Halliday, 1985: p. 277).

Fawcett (*op. cit.*) comments on Halliday's term 'recoverable', pointing out that to say something is recoverable is different from saying that it has been mentioned before. To explain this, Fawcett, gives the following example:

2-99 What are they blockading the high street for?

Supposing, in the above example, that the referent of 'they' is 'the authorities' and this referent has not been mentioned before, it however, can be offered as recoverable information. It may be recoverable from the context of situation, or from the background or cultural knowledge stored in the long-term memory (Fawcett, *op. cit.*).

It may also be recoverable simply because the speaker wants to present it as given for rhetorical purposes. It indicates that: "this is not news" (Halliday, 1985: p. 277).

2.4.2.

Thematic structure:

2.4.2.1.

Theme and Rheme

Like the Pragmians, Halliday is interested in studying the two main components of the sentence (or the clause according to Halliday), the theme and the rheme. Halliday makes use of the terms Theme-Rheme, but in a somewhat different sense from the Pragmians. He goes beyond the Pragmians' definition of the theme as what is being spoken about in the clause to concentrate on defining the theme as the sentence initial element³⁶: "The theme of a clause is the element which, in English, is put in first position" (Halliday, 1970a: p. 161). On another occasion Halliday also says: "Basically, the theme is what comes first in the clause" (Halliday, 1967a: p. 212, *cf.* also 1985: p. 38)³⁷. He views theme as "that FSP element that is realised by first position, and has nothing to do with previous mentions" (Halliday, 1974: p. 53). Thus, Halliday makes initial position in the clause a necessary condition of thematic status³⁸.

What is put first is the Theme. This can be exemplified by the following:

2-100 John saw the play yesterday (Lyons, 1977: p. 507).

2-101 Yesterday John saw the play.

where 'John' is the theme in first example, 'yesterday' is the theme in the second example. The speaker of the first example gives notice, as it were, that he is talking about 'John,' whereas, in the second example the speaker makes yesterday's event the topic of his utterance (*cf.* Lyons, 1977: p. 507, *cf.* also Halliday, 1970a: p. 161). This indicates, again as mentioned earlier, that according to Halliday the theme is the point of departure in the communication process. It is the "peg on which the message is hung"(*op. cit.*). The following examples used by Halliday (1970a: p. 161) are for illustration (the theme is the item outside the brackets, what is inside being the rheme):

2-102 I (don't know)

2-103 yesterday (we discussed the financial arrangements)

2-104 his spirit (they could not kill)

2-105 suddenly (the rope gave way)

2-106 people who live in glass houses (shouldn't throw stones).

From Halliday's definition, it appears that the theme is easy to recover since it occurs in the initial position of clauses. This may apply to languages which exhibit noun-initial (subject or object) basic order e.g. English, whereas languages which exhibit verb-initial basic order, e.g. Arabic, do not fully accept this definition as will be pointed out in the coming chapters.

For Halliday, the organisation of the message into theme and non-theme, or theme and rheme is called thematization (see Kress, 1976: p. 179). Since the first element of the clause is labelled theme, the rest, for Halliday, is labelled rheme. He contends that "what the speaker puts first is the theme of the clause, the remainder being 'rheme' " (Halliday, 1970b: p. 356). The following two examples illustrate this point:

2-107

John's aunt	left him this duckpress
Theme	Rheme

2-108

John	was left this duckpress by his aunt
Theme	Rheme

(Halliday, 1976a: p. 325)

Figure 2-2

From Mathesius and Halliday's discussion of theme and rheme mentioned briefly above, it might appear that the theme, which carries old information, comes first and the rheme, which carries new information, comes in a later position in the utterance. My point here is that this is not always the case. Moreover the functionalists' definition of the theme should not be taken as the only possible definition. As we have mentioned above, Mathesius defines the theme as that: "from which the speaker departs," (1939) and as something "that is being spoken about in the sentence." In similar way, Halliday defines it as follows:

1-

The theme is what is being talked about, the point of departure for the message (Halliday: 1976b, quoted in Kress, 1976:180, see also, Halliday, 1967a: p. 212).

2-

In principle, the theme is the point of departure-the takeoff point of the clause(1970b: pp. 356-57).

Now, let us consider the following example quoted in Siewierska (1984: p. 219):

2-109 Who hit Larry?

2-110 Sue hit him.

According to functional linguists (Mathesius, 1939: p. 234 & 1942, and Halliday, 1967a: pp. 212 & 205, and 1970b: pp. 356-57), the definition of the theme as what is being talked about and as the point of departure at the same time cannot be applied in the above example. The first sentence talks about someone hitting 'Larry' and we are asked who did that. 'Larry' in example 2-109 is the theme, since he is the one who is being talked about. In this sense 'him' in example 2-110 is the theme of the sentence; because this is in harmony with the first part of the definition (Halliday's definition): 'him' is the one who is being talked about. It is, however, discordant with the dominant notion which stresses that theme always precedes rheme: "In the clause theme always precedes rheme" (Halliday, 1967a: p. 205). According to the second part of the definition, 'Sue' in example 2-110 is the theme since it is the point of departure. So, there is some contradiction in the definition. To avoid this problem, my suggestion is this: it is adequate to define theme as only that which is being spoken about whether it comes first or in a later position.

Moreover, although 'Sue' in example 2-110 is the new information, it precedes 'him' the old information. This conflicts with the psychologists' point of view which emphasises that the new information follows the old. To sum up, the point to be made here is that what comes first is not always what is being talked about. Generally speaking, what is being talked about and the point of departure need not necessarily coincide. Also, what comes first may sometimes convey more important (or new) information than what follows.

Having seen how the two structures, information structure (Given + New) thematic structure (theme + rheme), work, at least from Halliday's point of view, it is appropriate to see how the two structures are interrelated. Halliday (1985: p. 278) contends that although both Theme + Rheme and Given + New are assigned by speaker, Theme + Rheme is speaker-oriented, while Given + New is listener-oriented. Their interaction can be seen in the following example cited in Halliday (1985: pp. 279-80):

2-111 Are you coming back into circulation?

2-112 I didn't know I was out.

Halliday's analysis in thematic and informational terms is as follows (the following figure shows that for Halliday rheme may sometimes consist of given and new. It is not always only new):

2-113

are	you	coming	back	into circulation
Theme	Rheme			
New				Given

Figure 2-3

From the above figure it is clear that speaker 1 chooses his 'theme' to be 'are you' which means 'I want to know something about you; say yes or no'; 'into circulation' is treated as 'given' (for Halliday what comes after the information focus is treated as given). Contrastive 'back,' on the other hand, is treated as New. It is contrasted with the situation 'but you've been away' plus 'are you coming', so I need an explanation.

2-114

I	didn't know	I	was	out
Theme	Rheme			
Theme			Rheme	
Given				New

Figure 2-4

Speaker 2 defends himself with mild irony. So he chooses to start the discourse with Theme 'I didn't know'. From the information point of view, contrastive 'out' (contrasting with 'back') is New and extending back over the clause except the initial 'I'; It indicates 'in my opinion I wasn't out, so you are wrong.'

Something else is also to be mentioned here; that is as is shown in the figure above that Theme is 'I' and the rest of the sentence is Rheme and, from the other side, the sentence consisting of 'I didn't know' is Theme and the rest is Rheme. Such recursive functional divisions exist in Arabic and are widely recognised by traditional Arab grammarians (examples of this are discussed in Chapter 4 Section 2.1. & Chapter 7 Example 2).

Halliday differentiates between marked theme and unmarked theme (*cf.* 1976b: pp. 214-15 and 1985: pp. 44-45). The latter is the clause initial element which can be

specified by reference to the system of mood, *e.g.* the unmarked theme is the subject in a declarative sentence (clause according to Halliday),³⁹ as in *e.g.* 2-115 below, the WH-element in a WH-interrogative, as in *e.g.* 2-116 below and the finite verbal element in a polar interrogative, as in *e.g.* 2-117 below (Theme-Rheme boundary is shown by //):

2-115 she // went to the baker's

2-116 how many miles // to Babylon?

2-117 Is anybody // at home?

The theme of any declarative sentence which is something other than the subject, is referred to as a marked theme. This means that marked theme may occur as adjunct, as in *e.g.* 2-118 below or complement of the declarative sentence, as in *e.g.* 2-119 below (*cf.* Halliday, 1985: p. 46, examples below are also given by him (*op. cit.*) and see also Kress, 1976: pp. 180-81):

2-118 on Saturday night // I lost my wife

2-119 a bag-pudding // the King did make

Halliday (1976b) points out that the significance of the distinction between marked and unmarked theme can also be seen from the fact that marked themes show a tendency to appear as a separate information unit, whereas this is uncommon with unmarked theme:

2-120 // these houses// my father sold //

In this sentence the first information unit 'these houses' consists of marked theme only (Halliday, 1976b: p. 214. *cf.* also Kress, 1976: p. 181).

2.4.2.2.

Theme and mood

Under this title Halliday (1985: pp. 44-49) discusses theme in different major clauses (independent minor clauses such as 'John!' and 'good night!' are excluded). From the mood point of view, an independent major clause in English is either indicative or imperative. If indicative it is of three types: declarative, polar interrogative (yes/ no type) or content interrogative (WH-type).

2.4.2.2.1.**Theme in declarative clauses**

Halliday points out that the unmarked theme in a declarative clause is one that is conflated with the subject. All examples in the following figure are of this kind:

The duke	has given my aunt that teapot
My aunt	has been given that teapot by the duke
Theme	Rheme

(taken from Halliday *op. cit.* p. 38)

Figure 2-5

If a theme is something other than the subject, in a declarative clause, Halliday (1985: p. 45) refers to it as a marked theme. Thus in clauses such as 2-121 and 2-122, the theme is unmarked, while it is marked in 2-123 and 2-124:

2-121 You are the one I blame.

2-122 That's what I meant.

2-123 You I blame.

2-124 That I meant.

'You' and 'that' in 2-121 and 2-122 are unmarked themes because they are the subjects of the clauses, while in 2-123 and 2-124 they are marked theme because they are not subjects, and so add a sense of contrast.

In exclamative clauses, which is a sub-category of declarative clauses, the exclamatory WH-element functions as theme, as in the following examples given by Halliday (*op. cit.*):

How cheerfully	he seems to grin
What tremendously easy questions	you ask
Theme	Rheme

(taken from Halliday *op. cit.* p. 47)

Figure 2-6

2.4.2.2.2.**Theme in interrogative clauses**

Halliday contends that the basic meaning of a question is a request for an answer. The speaker asks a question to indicate that he wants to be told something. "The natural theme of a question, therefore, is 'what I want to know' " (Halliday, *op. cit.* p. 47). In yes/no question (questioning about polarity), the element that functions as theme is the finite verb (which is the element that embodies the expression of polarity: positive or negative: is, isn't; do, don't; can, can't; *etc.*) extending over the subject as well. In this polar interrogative the finite verb is placed first before the subject. Halliday points out that the meaning is "I want you to tell me whether or not" (*op. cit.*). Examples given by Halliday include the following (1985: p. 48):

Can	you	find me an acre of land?
Is	anybody	at home?
Should	old acquaintance	be forgot?
Theme (1)	Theme (2)	Rheme

Theme in yes/ no interrogative (Halliday, 1985: p. 48)

Figure 2-7

In a Wh-question, on the other hand, Halliday indicates that the theme is the element that requests the missing piece of information, namely the Wh-element (whether it is a group or phrase):

Who	killed Cock Robin?
How many miles	to Babylon?
With what	shall I mend it?
Theme	Rheme

Theme in Wh-interrogative (Halliday, 1985: p. 48)

Figure 2-8

If the Wh-element occurs as a nominal group functioning as prepositional phrase, or even part of a nominal group functioning as complement in a prepositional phrase, this nominal group may function as theme (*op. cit.*):

What	shall I mend it with?
Which house	do they live in?
Theme	Rheme

Theme as a nominal group, or as part of it, functioning as a prepositional phrase (op. cit.)

Figure 2-9

Theme in the above interrogative clauses is in its unmarked status. Halliday points out that marked theme can also occur in interrogative clauses as illustrated in the following examples (1985: p. 48):

After tea	will you tell me a story?
In your house	who does the cooking?
Theme (marked)	Rheme

Marked Theme in interrogative clauses (Halliday: op. cit.)

Figure 2-10

2.4.2.2.3.

Theme in imperative clauses

Halliday (*op. cit.*: p. 49) indicates that the theme in the positive imperative, where the basic message is "I want you to do something", is 'you' and 'let's' respectively, as in, 'you keep quiet,' and 'let's go home'. In the negative imperative, where the basic message is "I want you/us not to", the theme is typically 'don't', as in 'don't let's go home'. Halliday (*op. cit.*) explains that this example has an alternative form, in which, the theme is 'let's', as in 'let's not go home'.

In some cases where the subject (particularly 'you') is omitted (thus having no explicit theme), Halliday (*op. cit.*) points out that these clauses can be analysed in either of two ways: the clause is rheme and the theme is the meaning "I want you to", or the verb may function as theme, as in

('I want you to')	sing a song of sixpence
Sing	a song of sixpence
Theme	Rheme

Theme in imperative clauses (Halliday. 1985: p. 49)

Figure 2-11

2.4.2.2.4.**Theme and adjuncts**

Halliday (*op. cit.* pp. 49-50) distinguishes two types of adjuncts: conjunctive (or discourse adjuncts) and modal adjuncts. Conjunctive adjuncts are those which link the clause to the preceding text (*e.g.* 'in other words', 'for instance', 'briefly', 'soon' 'finally', 'as a result, etc.). Modal adjuncts are those which express the speaker's judgement with regard to the given message (*e.g.* 'probably', 'certainly', 'of course', 'in my opinion', 'evidently', 'tentatively', 'looking back on it', 'as expected', 'usually', 'sometimes', *etc.*). Halliday (*op. cit.* P. 50) explains why these adjuncts tend to come at the beginning of the clause; if the speaker intends, through his delivered message, to express his own angle of judgement on the matter, it is natural for him to make this his point of departure (*i.e.* to make the element which expresses his opinion as the theme of the message). Among some other examples on this point, Halliday (*op. cit.* pp. 50-51) gives the following:

2-125 Perhaps it doesn't understand English.

2-126 Certainly the glass was beginning to melt away.

By the same token, if the speaker intends to express, through certain elements, the relationship to what has gone before, these elements will then be the theme of his message. Examples presented by Halliday (*op. cit.* p. 51) include:

2-127 After that I cut some more bread-and-butter.

2-128 However one of the knights will show you the way.

Thus, for Halliday, conjunctive adjuncts and modal adjuncts typically tend to occupy first position, because they have been given thematic status. This is not, however, obligatory. Halliday (*op. cit.*) indicates that the adjuncts may come elsewhere in the clause, or even be added as an afterthought at the end.

2.4.2.2.5.**Theme and conjunctions and relatives**

For Halliday conjunctions (such as co-ordinators: 'and', 'or', 'either', 'but', 'so', 'then', and subordinators: 'when', 'while', 'after', 'if', 'given that', 'even if', 'unless', 'since', etc.) are inherently thematic in the sense that they must come initially within the clause. But since these elements have no function as subject, the speaker has the choice of which element to put next. The element that follows a conjunction will still have thematic force (even though it is not the subject). So, according to Halliday,

conjunction itself is not the theme but rather it has a thematic flavour. Consider the following examples:

If	at first	you don't succeed
But	the cask of pearls	no one has ever found
Conjunction	Theme (marked)	Rheme

Conjunctions

Figure 2-12

Halliday (*op. cit.* p. 51) points out that the only reason for foregrounding the adjunct 'at first' and the complement 'the cask of pearls' in marked position is to give them thematic status.

Unlike conjunctions, relatives may function, alone within the structure of group, either as subject, adjunct or complement; *e.g.* 'whose house', 'whichever way', 'for whatever reason'. Halliday believes that the whole relative phrase or group of this kind functions as the theme of the clause in which it occurs.

2.4.2.2.6.

Predicated themes (cleft sentences)

Predicated theme or cleft sentence structure, as it is known in some formal grammars, takes the following form: 'It + be + ...'. Witness the following examples mentioned by Halliday (1985: p. 59):

2-129 It was the queen who sent my uncle that hatstand.

2-130 It was my uncle the queen sent that hatstand to.

2-131 It was that hatstand the queen sent to my uncle.

In English, as well as in Arabic, the typical position of the 'new' information is at the end of the information unit (or clause) (as noted in Sections 2.3.2.1. and 2.4.1.4.). The 'new' information is signalled by a variation in the tonic accent, a clear fall or rise in pitch. This can be seen, for example, in the following clause:

2-132 The queen sent my uncle **that hatstand**.

The accent, however, can come either at the beginning or anywhere else in the clause, without varying anything else in the structure except that the new element is mapped on to the theme:

2-133 **The queen** sent my uncle that hatstand.

Halliday (*op. cit.* p. 60) contends that this is marked information structure, and tends therefore to be contrastive: 'it was the queen who sent it, not the local antique dealer'. This meaning can also be obtained through an unmarked structure by using the predicated form:

2-134 It was the queen who sent my uncle that hatstand.

The cleft sentence or predicated theme structure is "frequently associated with an explicit formulation of contrast: 'it was not..., it was..., who'" (Halliday, *op. cit.*): 'It was not the antique dealer who sent my uncle that hatstand, it was the queen who sent it'.

2.5.

Conclusion

This chapter has discussed the analysis of sentence structure in English, adapting a modern (specifically a functional) point of view. Some approaches of well-known western functionalists have been reviewed and discussed with regard to relevant functional notions. These approaches, include Halliday's systemic functional model, Halliday and Mathesius' discussion of FSP, Mathesius' discussion of word order, theme-rheme, and given-new (amongst other issues) and Firbas' notions of CD and transition. The rest of the present chapter has been devoted to Halliday's analysis of theme-rheme, given-new and information focus. On the basis of the discussion in the present chapter, it is noted that Halliday's analysis complies with the traditional analysis, except that his analysis is functionally oriented.

Chapter Three Literature Review

3.0.

Layout

This chapter deals with the history of التقديم والتأخير *non-canonical word order* in Arabic. It is divided into four sections. Section One is a brief introduction to the chapter. The remaining sections discuss the traditional Arab linguists' (TAL) treatment of non-canonical word order through its long history. Section Two discusses the grammarians' treatment, while Section Three discusses the rhetoricians' treatment and Section Four discusses the exegetes' treatment of the Arabic non-canonical word order.

3.1.

Introduction

Non-canonical word order is not a new concept in the Arabic language; indeed many scholars have written about it. Muslim writers, in particular the traditional Arabs, were aware of its importance and used it in both their speech and writing on a wide variety of subjects. However, traditional thinkers on this subject could not encompass all of its rhetorical purposes. It is possible to identify from their work which areas of word order have been discussed and which have not.

In reviewing the literature on Arabic word order one can assess not only the area which this literature has covered (especially in the various aspects of word order) but also the quality of the literature itself. With such a review one can arrive at a satisfactory analysis with regard to the strengths and weaknesses of the existing literature on word order.

To simplify matters the writers on non-canonical word order have been classified into three categories, namely, Grammarians, Rhetoricians and Exegetes. On the basis of this division, one can easily see the way that non-canonical word order has been treated by each group. Before we go further, it is necessary to mention that each group has only dealt with the subject from its own point of view.

3.2.

The grammarians

The grammarians will be dealt with first because they emerged before the others and were the first to discuss the subject of non-canonical word order in Arabic. The Arab grammarians, who emerged at the beginning of the 2nd century (8th century A.D.), were familiar with non-canonical word order or what is called in Arabic **التقديم والتأخير** *At-Taqdîm Wa-t-Ta'khîr/preposing and postposing*. As with any subject in its beginning, non-canonical word order was not fully understood by the grammarians as an independent area of study, however, comments and remarks can be found scattered through their works. Of course the grammarians' treatment of non-canonical word order varies from scholar to scholar. However, five general approaches to the subject can be found in the grammarians' literature. These are described below under the names of their most prominent scholar/s:

3.2.1.1.

Yunus Habîb **يونس حبيب**

There are some grammarians who mention non-canonical word order by name only while talking about their main grammatical issues. They do not give any other explanation of non-canonical word order. Yunus Habîb (90/708-182/798) Sibawayh's teacher, for example, whilst talking about the interrogative in **الجملة الشرطية** *the conditional clauses* gives this example (cf. **إعراب القرآن** *I'cârâb Al-Qur'ân* v.3: p. 782):

أ إن تأتني آتيك؟ 3-1

Pa (V + Fa + O) + (V + Fa + O)

If you come to me, shall I come to you?

(If you visit me, shall I visit you?)

Habîb says that this utterance involves non-canonical word order and the basic order is:

أ آتيك إن تأتني؟ 3-2

(V + Fa + O) + Pa (V + Fa + O)

Shall I come to you, if you come to me?

(Shall I visit you, if you visit me?)

Regardless of whether this example in fact involves non-canonical word order or not, Habîb does not explain how this non-canonical word order, as he views, occurs. Nor does he even state the rhetorical purpose of the word order used. The justification of this simple treatment by Habîb is not only that he was a grammarian (not a rhetorician) but also that he was the first scholar to deal with the subject of word order in general, and therefore it is only to be expected that Habîb's treatment of word order should be extremely basic. However, Habîb's work was important and necessary in the sense that it was the first attempt in the development of knowledge about non-canonical word order.

3.2.1.2.

الفراء Al-Farrâ`

Al-Farrâ` (d. 207/822) is another representative of this first category. In his book معاني القرآن Ma^canî Al-Qur`ân *The meanings of the Qur`ân*, Al-Farrâ` discusses non-canonical word order very briefly. Like Habîb, he does not state the rhetorical purposes of non-canonical word order. He merely mentions the verses in which non-canonical word order occurs. Al-Farrâ` does not deal with all the Qur`anic verses which exhibit non-canonical word order however. For example, he quotes this verse (الفراء/Al-Farrâ`, 1983, vol. 2: p. 195):

3-3

طه [20:129/ p. 911]

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى﴾

Had it not been for a Word that went forth before from thy Lord, (Their punishment) must necessarily have come; but there is a term appointed (for respite).

Al-Farrâ` (*op. cit.*) says this is a non-canonical word order and that the basic order is:

ولولا كلمة وأجل مسمى لكان لزاما 3-4

Al-Farrâ` (الفراء, 1983, vol. 1: p. 242) also finds non-canonical word order in the following verse:

3-5

التوبة (9/55: pp. 517-18)

﴿فَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي

الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ﴾

Let not their wealth nor their children dazzle thee: in reality Allah's wish is to punish them with these things in this life, and that their souls may perish in their (very) denial of Allah.

Al-Farrâ' (*op. cit.*) mentions that there is non-canonical word order, and that the basic order is:

3-6

﴿فَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ فِي الْحَيَاةِ الدُّنْيَا إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْآخِرَةِ﴾

Although he was writing after Sîybawaih (who discusses non-canonical word order in some detail see below) Al-Farrâ' does not give this subject great attention and he follows Habîb's approach in merely mentioning that there is non-canonical word order.

3.2.2.

الخليل Al-KHalîl

Unlike the first group of grammarians, there are some grammarians who not only mention the occurrence of non-canonical word order in an Arabic clause or in a Qur'anic verse but also try to judge it as good or bad. This limited analysis of non-canonical word order is conducted from a grammatical point of view, not from a rhetorical point of view. Al-Khalîl (السيرافي/As-irâfî, الكتاب Al-Kitâb the book, vol. 1: p. 278), for example, claims that there is a good word order and a bad one. He gives the following example in support of his claim:

زيد قائم 3-7

Mub + Kh

Zayd is standing

According to traditional Arabic grammar, this is the basic word order of a clause. However it is correct to put قائم standing which is the *khavar*/predicate before زيد which is the *mubtada*'/subject as: زيد قائم standing (is) Zayd (Zayd is standing). In

doing so and given that this is a nominal clause we have two choices: either to call قائم *the mubtada`/subject* and زيد *the khabar/predicate*, or to call قائم a preposed *khabar* and زيد a postposed *mubtada`*. The first analysis is correct according to Arabic grammar, but it is considered to be bad word order according to Al-Khalil, because the *khabar* قائم in زيد قائم has been changed into the *mubtada`* in قائم زيد. The second choice which Al-Khalil prefers is called in Arabic grammar تقديم *preposing the khabar with no change in grammatical function*.

Al-Khalil's approach to word order is similar to that of the first group of grammarians, for he does not mention the rhetorical purpose of the non-canonical word order. Nevertheless, Al-Khalil differs from the first group of grammarians in that he presents a limited analysis (especially his concept of good and bad word order) which was to be criticised later on by some rhetoricians, as will become clear in the following pages.

3.2.3.1.

Sibawayh سيبويه

The third group of grammarians discuss word order from a new point of view. They try to justify the occurrence of a particular word order in a particular clause. Sibawayh for example in his famous book الكتاب *Al-Kitâb The Book* talks about non-canonical word order. Sibawayh scatters his comments on non-canonical word order in different chapters rather than confining them to one. He is considered the first scholar to discuss the rhetorical purposes of changes in word order (see حسن/Hasan, 1975: p. 80). Precisely, he is the first scholar to realise that Arabic fronts what is most important. It has to be remembered, however, that Sibawayh was a grammarian, so it was to be expected that Sibawayh would not discuss in detail the rhetorical purposes of fronting. For example in باب الفاعل *The chapter on the fâ'il* under the title of الفعل المتعدي *The transitive verb*, Sibawayh (سيبويه, 1983, 1: p. 34) discusses cases in which the object precedes its subject such as:

ضرب زيداً عبد الله 3-8

V+O+Fa

Abdullah beat Zayd

or,

Zayd (was) beat(en) by Abdullah.

He says (*op. cit.*):

فإن قدمت المفعول و أخرت الفاعل كقولك ضرب زيداً عبداً لله... وهو
عربي جيد كثير...

If you prepose the object and postpose the fâ'il/subject putting it after [the object] as in 'Dharab Zaydan Abdullah' [Zayd is beaten by Abdullah]. [this] is good Arabic, which is used extensively... [My translation].

He also gives his reason for this word order. This is that the Arabs front what is important to them or what concerns them (*op. cit.*):

كأنهم إنما يقدمون الذي بيانه أهم وهم ببيانه أعنى لهم

[it seems] As if they front what is of more importance and concern to them. [my translation]

In addition to this rhetorical purpose Sîbawayh states another purpose in الأفعال التي تستعمل وتلغى *Verbs which may or may not have a function* (or what is sometimes called باب ظن *The chapter on 'Zhanna'*). He gives this example (*op. cit.* p.119):

عبد الله أظن ذاهباً 3-9

Abdullah (I think) is leaving

According to Arabic grammar the canonical order is:

أظن عبد الله ذاهباً 3-10

[V+Fa] + O1 + O2

I think Abdullah is leaving

Since the clause of ظن is a verbal clause, it should have two accusative objects. But, if we postpose ظن (*i.e.* put it after the first or second object as Sîbawayh indicates), the function of ظن will be cancelled and the clause will be changed from a verbal clause to a nominal clause which has two nouns in the subject case such as:

عبد الله أظن ذاهباً 3-11

عبد الله ذاهباً أظن 3-12

This example shows clearly the importance of non-canonical word order by way of the clause being changed from a verbal sentence to a nominal clause. The rhetorical

purpose of this non-canonical word order as Sîbawayh (سيبويه, 1983, vol. 1: pp. 119-20) believes lies not in its importance as in the fronted object but in the fact that it is motivated by a psychological factor which affects the speaker during his speech. In examples 3-11 & 12 the speaker is confident that Abdullah is leaving but after he has said "Abdullah" something happens to him which makes him doubtful whether Abdullah is leaving or not. This forces him to postpose **أظن** *I think*, as in:

3-13 **عبدُ الله أظنُ ذاهبٌ**

or

3-14 **عبدُ الله ذاهبٌ أظنُ**

Sîbawayh says (سيبويه, *op. cit.*; see also, حسن/Hasan, 1975: p. 81):

فإن ألغيت قلت: عبدُ الله أظنُ ذاهبٌ... وكلما أردت الإلغاء فالتأخير أقوى، وكل عربي جيد،... وإنما كان التأخير أقوى لأنه إنما يجيء بالشك بعدما يمضى كلامه على اليقين، أو بعدما يبتدئ وهو يريد اليقين ثم يدركه الشك

If you delete (the function of ظن) you will say: عبدُ الله أظنُ ذاهبٌ I think Abdullah is leaving. ... And whenever you want to delete (the function of ظن) it is better to postpose it. All uses are good Arabic. ... The reason that postposing is better Arabic is that the speaker became doubtful after he was speaking with confidence. Or when he starts his speech with confidence [i.e. he believed that he was confident about the information that he intends to say] and then suddenly he becomes doubtful [about his information]. [my translation]

According to Sîbawayh this example can be framed as:

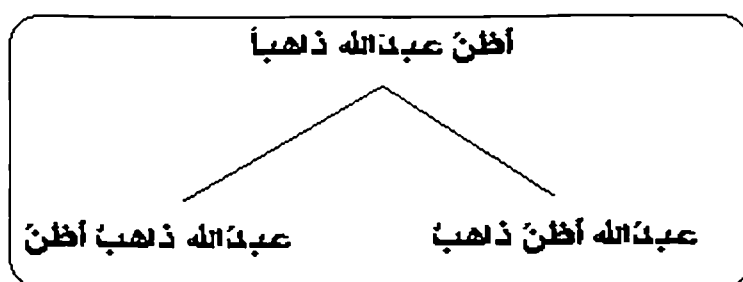


Figure 3-1

If we leave this chapter and go to **باب كسا** *The chapter on 'Kasa'* (i.e. the verb **كسا** 'Kasa'), we will notice that Sîbawayh (سيبويه, 1983, vol. 1: pp. 41-42) again stresses that what is more important to the speaker is put first as in:

3-15 أعطى المال عبد الله

V + O + Fa

The money was given to Abdullah .

The canonical order is:

3-16 أعطى عبد الله المال

V + Fa + O

Abdullah was given the money

In this example Sîbawayh indicates that the rhetorical purpose here is the same as in the case of a fronted object. It is, for example, the same as:

3-17 ضرب زيداً عبد الله

V + O + Fa

Abdullah beat Zayd

In the chapter entitled *باب كان* *The chapter on Kana*, Sîbawayh (سيبويه, 1983, vol. 1: p. 45) argues that the speaker has the choice to front either the *mubtada* /subject or the *khavar*/predicate. He again puts first what is more important to him. Sîbawayh (*op. cit.*) gives the following example in support of his argument:

1- If the *mubtada* /subject is more important:

3-18 كان عبد الله أخاك

Abdullah was your brother

2- If the *khavar*/ predicate is more important:

3-19 كان أخاك عبد الله

He was your brother, Abdullah

The rhetorical purpose of non-canonical word order in these examples given by Sîbawayh is the same, and relates to the importance of the fronted noun.

In *باب إن* *The chapter on `Inna*, Sîbawayh (سيبويه, 1983, vol. 2: p.143) also mentions non-canonical word order pointing out that it is used for the purpose of

showing the importance of the fronted constituent and also giving more attention to it:

واعلم أن التقديم والتأخير والعناية والاهتمام هنا ، مثله في باب كان

And know that the use of preposing and postposing [non-canonical word order] to show importance and draw attention [to the preposed constituent] here [i.e. in the chapter on `Inna] is the same as in the chapter on Kânâ.

Sîbawayh (*op. cit.*) then gives the following example:

3-20 إن أسداً في الطريق رابضاً

(Verily) A lion is lying in the road.

3-21 إن في الطريق أسداً رابضاً

(Verily) In the road, a lion is lying.

In example 3-20 the word أسد *lion* is placed first because it is more important to the speaker. The speaker wants to make the point that it is a lion and not something else which is lying in the road, but if the speaker wants to inform his addressee where the lion is lying, it is preferable to front the words في الطريق *in the road* as shown in example 3-21 because, for the speaker, this is the most important element in the clause.

3.2.3.2.

Ibn Jinnî ابن جني (d.392/1001)

The second figure who belongs to this third group of grammarians, is Ibn Jinnî. He discusses non-canonical word order in two of his well-known books الخصائص *Al-Khaṣā'is* and المحتسب *Al-Muhtasib*. First, he rejects Sibawayh's argument for non-canonical word order (especially his reasons for its occurrence in a sentence). Ibn Jinnî says that the object of a sentence sometimes comes before its subject, not for a rhetorical purpose as Sîbawayh says, but because the object is of equal importance to the subject. Therefore, which one comes first is not important (ابن جني, 1952, vol. 1: p. 295):

ذلك أن المفعول قد شاع عنهم واطرد من مذاهبهم كثرة تقدمه على الفاعل حتى دعا ذاك أبا علي إلى أن قال: "إن تقديم المفعول على الفاعل قسم قائم برأسه كما أن تقدم الفاعل قسم أيضاً قائم برأسه" وإن كان تقديم الفاعل أكثر، وقد جاء به الاستعمال .

Preposing the object before the fâcil/subject was common among them [the Arabs]. This led أبو علي Abû Cali to say: "Preposing the object before the fâcil/subject is a separate subject, just as preposing the fâcil is also a separate subject". Preposing the fâcil/subject, however, is more common. [my translation]

Ibn Jinnî (ابن جني, 1952, vol. 1: 298) replies to Sibawayh on this point saying:

إنما هو شيء رآه سيبويه و اعتقده قولاً ولسنا نقلد سيبويه ولا غيره في هذه العلة ولا غيرها

This is something which has been said by Sibawayh and we neither follow him nor any one else in this matter.

It is very clear that Ibn Jinnî, in this respect, was influenced by his predecessors who saw non-canonical word order as a matter of bad style (such as أبو علي الفارسي/Abû Cali Al-Fârisî, who rejects the possibility of this style being a good style, says even poets do not use it unless there is a poetic necessity; cf. حسن/Hasan, 1975: p. 85).

Eventually, however, Ibn Jinnî went back on his criticism of Sibawayh and became convinced of the rhetorical purposes of word order (cf. ابن جني/Ibn Jinnî, 1952, vol. 1: pp. 293-300). Furthermore he worked on manifesting these purposes.

Ibn Jinnî starts his discussion about word order by describing the permissible word orders and the prohibited ones. In this respect Ibn Jinnî deals with word order as a true grammarian and does not treat it as a rhetorical subject. He talks about preposing the object, ظرف *the adverbial*, and putting the exceptive particle before the noun rather than before the verb. In the case of the latter, for example, Ibn Jinnî, (عبدالله/abdullah, أسلوب Uslûb: p. 82), says:

We can say:

ما قام إلا زيداً أحد 22-3

P + V + P + N + adj.

No one else has risen except Zayd.

But we cannot say:

3-23 **إلا زيدا قام القوم**

P + N + V + Fa

Except Zayd, the people have risen.

According to Arabic grammar the canonical order of the second sentence is:

3-24 **قام القوم إلا زيدا**

The people have risen except Zayd.

This word order is the same as that of the first clause because the exceptive particle comes before the noun and not before the verb, as in 3-23. Ibn Jinnî then goes on to enumerate what is possible and what is not in word order, without giving reasons, or stating the rhetorical purposes of word order. In fact we cannot accept all of what Ibn Jinnî says because some of his opinions are contrary to some styles of the Holy Qur'ân. For example, Ibn Jinnî, (ابن جني, 1955, vol. 2 : p. 385) says that it is not allowed in Arabic to put **التابع** *the antecedent* before **الاسم الموصول** *the relative adjective*. But if we refer to the Holy Qur'ân we will find out it is possible to use this word order as in this verse:

3-25

(يوسف 12:20/ p. 630)

﴿وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ﴾

The (brethern) sold him for a miserable price, - for a few dirhams counted out; in such low estimation did they hold him.

In this verse the article **ال** in **الزاهدين** is not really a definite article; rather it is a relative article which means **الذي**. This means that the antecedent the prepositional phrase (or circumstance) **فيه** which is a part of the relative clause comes before the relative noun **الذي**. Thus the canonical order of this clause is **وكانوا من الذين زهدوا فيه** (الزاهدين) **فيه**.

In **المحتسب** (ابن جني, 1964, vol. 1: pp. 64-66) it is noticeable that Ibn Jinnî's opinion regarding non-canonical word order has altered, for he concentrates on this style, especially the fronting of the object. Ibn Jinnî also follows Sîbawayh's approach in giving the rhetorical purpose of this kind of word order. *ʿabd Al-Qâdir Husain*, (حسين, 1986 : p. 304) stresses this point when he says:

وقوله هو القول الفصل الذي لم يترك فيه لللاحقين شيئاً

His opinion, [i.e. ابن جني Ibn Jinni's] is the decisive one that the later grammarians could add nothing to. [my translation]

Ibn Jinnî (ابن جني, *op. cit.*) believes that the importance of the object appears in two Arabic usages:

1-Preposing the object.

2- Deletion of the *fâcil*/subject and referring to the object by a verb. (*i.e.* through passivization).

To clarify the second usage I will give this example:

3-26 قُتِلَ الولدُ

V (in passive voice) + Fa (of the passive)

The boy was killed.

The canonical clause in its complete form would be something like:

3-27 قَتَلَ / المجرمُ / الولدُ

V + Fa + O.

(The criminal) killed the boy.

But because the object الولد *the boy* is very important to the speaker or to the addressee (and the *fâcil*/subject is known to the speaker), the speaker omits the *fâcil*/subject and says قُتِلَ الولدُ (see, 3.4.4).

Ibn Jinnî, (ابن جني, 1964, vol. 1: p. 65) talks about the canonical and the non-canonical positions of the object. He says:

ينبغي أن يُعلم ما أذكره هنا، ذلك أن أصل وضع المفعول أن يكون فضلة وبعد الفاعل كضرب زيدَ عمرأ فإذا عناهم ذكر المفعول قدموه على الفاعل فقالوا ضرب عمرأ زيدَ، فإن ازدادت عنايتهم به قدموه على الفعل الناصبة، فقالوا عمرأ ضرب زيدَ. فإن تظاهرت العناية به عقدوه على أنه رب الجملة، وتجاوزوا به حد كونه فضلة، فقالوا عمرو ضرب زيدَ... ثم إنهم لم يرضوا له هذه المنزلة حتى صاغوا الفعل له، وبنوه على أنه مخصوص به، وألغوا ذكر الفاعل مظهراً أو مضمراً فقالوا ضرب عمرو، فاطرح ذكر الفاعل البتة .

It should be known what I am mentioning here; the object is a complement and its basic [أصل] position is after the fâcil/subject, as in ضرب زيدَ عمرأ Zayd

hit Amr. If the object is of greater importance to them [the Arabs], they prepose it before the *fâcil*/subject and say **ضرب عمرو زيد**. If the object is more important to them they prepose it before the transitive verb and say **عمراً ضرب زيد**. But if the object is the most important element to them, they make it the 'pillar' of the clause and use it as a non-complement and say **عمرو ضربه زيد** If, they are not satisfied with putting the object in this position, they formulate [the clause] to enable the verb to govern the object and to be related to it and they remove all implicit or explicit mention of the *fâcil*/subject, so they say **ضرب عمرو** Amr was hit, The *fâcil*/subject is thus completely excluded [my translation].

Thus, Ibn Jinnî points out that the object may occur in different positions according to the degree of its importance. If the object is very important, the Arabs put it before the *fâcil*/subject as:

3-28 **ضرب عمرو زيد**

V + O + Fa

If it is even more important, it might be put before the verb as:

3-29 **عمراً ضرب زيد**

O + V + Fa

Amr was hit by Zayd

and if it is the most important they may change its function as a complement and make it as the 'pillar' of the clause by putting it first in the nominative case:

3-30 **عمرو ضربه زيد**

O + V + Fa

Amr was hit by Zayd. Or

Amr, Zayd hit him [Halliday's formulation]

Ibn Jinnî also points out that the Arabs may delete the *fâcil* to put the object in the second position instead of the third as in:

3-31 **ضرب عمرو**

[Vp + O (Fd)]

Amr was hit

Ibn Jinnî (ابن جني, 1952, vol. 1: p. 299) also discusses putting the *mubtada`/subject* after the *khabar/predicate* as a compulsory postposing:

وجوب تأخير المبتدأ إذا كان نكرة وكان الخبر عنه ظرفاً، نحو عندك مال...و تحتك بساطان، فهذه الأسماء كلها مرفوعة على الابتداء، وموضعها التقديم على الظروف قبلها التي هي أخبار عنها، إلا أن مانعاً منع من ذلك حتى لا تقدمها عليها...وهو كون المبتدأ هنا نكرة، ألا ترى لو أنه كان معرفة لاستمر وتوجه تقديمه، فتقول: البساطان تحتك و الغلام لك.

The mubtada`/subject should be postposed if it is indefinite and the khabar/predicate is ظرف an adverbial as عندك مال 'you have money' ... تحتك بساطان 'under you are two rugs [two rugs are under you]'. All of these nouns are in the nominative case because they are mubtada`s/subjects and their canonical position is before the adverbials which give information about them. However, something prevents them from being preposed before the adverbials. This is the fact that the Mubtada`/subject here is indefinite. Do you not see that if it were definite it would be preposed and you would say البساطان تحتك 'The two rugs are under you'; and الغلام لك 'The boy is yours' [My translation].

3.2.4.

الحري Al-Harîrî

Subsequently non-canonical word order became an almost exclusively a rhetorical subject, and most grammarians did not discuss it. However, some of them tried to subject this topic to codification. As a matter of fact, grammarians who represent this fourth trend are so loyal to grammar, that they never refer to the rhetorical purposes of word order or even its importance in the Arabic language. They are only interested in whether a certain order is possible or not according to the rules of Arabic grammar. Al-Harîrî (الحري, 1991: p. 147) for example, says the that *khabar/predicate* should be preposed under two conditions:

- 1- If a nominal sentence has جار ومجرور a prepositional phrase or ظرف adverbial as its *khabar/predicate*, and the *mubtada`/subject* is indefinite.
- 2- If the *khabar/predicate* is an interrogative.

In order to clarify the first condition I will give this example:

3-32. في المكتبة رجل كبير.

(Pp.) [Kh.] + Mu+ adj.

An old man (is) in the library .

In this example, according to Al-Harîrî and some other grammarians (such as Ibn Malik) because the *khavar*/predicate is a prepositional phrase and the *Mubtada*`/subject is indefinite, we should put the predicate first (*cf.* also Ibn Jinnî above). This means that we can not say:

3-33 رجل كبير في المكتبة

Mu + adj. + Pp. [Kh]

In the library (is) an old man.

To clarify the second condition we will use this example:

3-34 كيف زيد ؟

Kh + Mu

How is Zayd?

Since the *khavar* /predicate is an interrogative, it should be put first. This means it is wrong to start with the *mubtada*`/subject to say **زيد كيف** *Zayd, how is he? Ibn Malik in his *Alfia* (quoted in *الحري*/Al-Harîrî, 1991: p. 147) adds two other conditions:

First: in *المبتدأ المحصور* *restricted mubtada*` such as:

3-35 إنما في الدار زيد

إن. + Kh + Mu

It is Zayd only in the house. Or

It is only Zayd who is in the house

Second: if the *mubtada*`/subject has a pronoun referred to by a *khavar*/predicate. For example consider the following example:

3-36 في الدار صاحبها

Kh (Pp) + [Mu + Pro]

Its owner is in the house. Or

The owner is in his house.

3.2.5.Anîs أنيس

The fifth group of grammarians virtually rejects the notion that the subject of word order exists extensively in the Arabic language. Their objection is made not only from a grammatical point of view but also from a rhetorical point of view, since they refuse to accept manipulation of word order as good style in the Arabic language. The outstanding figure of this group is Anîs. He is against those who approve of non-canonical word order and considers any language which has this style to be ill-constructed. In his book Min Asrâr Al-Lughâ Anîs (أنيس, 1985: p. 334) says :

بل يفهم من كلامهم أن أي تركيب من تراكيب التقديم والتأخير في الحال
جائز لا غبار عليه، ولعمري تلك هي الفوضى التي لا تقبلها لغة من اللغات
فضلا عن لغة منظمة دقيقة النظام كلغتنا العربية.

It is understood from their [i.e. the grammarians'] statements that any structure of non-canonical word order in الحال the hâl [status] construction, is possible and unobjectionable. Rather it is lack of order which is unacceptable in any language especially if it is well-organised such as our Arabic language [my translation].

Moreover, he claims that he has made a survey of verses in the Holy Qur`ân and he does not find even one verse which shows that the hâl construction [status] has been fronted. In fact this is incorrect. Al-Mubarrîd (d.285/898) in his book المقتضب Al-Muqtadhab (vol. 4: p. 166) states some verses and examples which emphasise that the hâl may come first. For example Al-Mubarrîd quotes this verse:

3-37

القمر [54:7/ p.1649]

﴿ خَشَعًا أَبْصَارَهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ ﴾

They will come forth, their eyes humbled from (their) graves.

He says the canonical word order of this verse is:

يخرجون من الأحداث خشعاً أبصارهم 3-38

It seems that Anîs was replying to المبرد/Al-Mubarrid when he says (المبرد, v.4: pp. 168-69):

واعلم أن الحال إذا كان العامل فيها فعلاً صحيحاً جاز فيها كل ما يجوز في
المفعول به من التقديم والتأخير، إلا أنها لا تكون نكرة

And know that if the governor of the hâl is a sound verb, the same forms of preposing and postposing [non-canonical word order] are permissible in the hâl structure as are permitted for the object except that the hâl cannot be indefinite [unlike the object]²[my translation].

In support of his argument, المبرد/Al-Mubarrid (*op. cit.*) gives the following examples showing that the hâl can occupy different positions within the clause:

3-39 جاء زيدٌ راكباً

V + Fa + Hal

Zayd came riding

3-40 راكباً جاء زيدٌ

Hal + V + Fa

It was riding, that Zayd came. [Halliday's formulation]

3-41 جاء راكباً زيدٌ

V + Hal + Fa

[He] came riding, Zayd.

He (المبرد/Al-Mubarrid, *op. cit.* p.170) also gives this example:

3-42 ضارباً عمرواً، رأيتُ زيداً

I have seen Zayd hitting Amr.

Hitting Amr, I have seen Zayd. [Halliday's formulation]

He comments that the canonical word order in this clause is:

رأيت زيدا ضاربا عمرا 3-43

I have seen Zayd hitting Amr.

After replying to Anîs that the *hâl* could be preposed or postposed, we should go back again to Anîs to trace his opinion on preposing the object. He also rejects preposing the object when he says (أنيس/Anîs, 1985: p. 333; cf. also عمايرة/*amâyra*, 1984: p. 89):

ولست أغالي حين أقرر هنا أن المفعول لا يصح أن يسبق ركني الإسناد في الجمل
المثبتة كما يزعم أصحاب البلاغة في تلك الأمثلة المصنوعة من نحو "زيدا
ضربت"، "زيدا ضربته".

I do not exaggerate when I stress here that it is not correct to put the object before the two components of the affirmative clause (i.e. the verb and the fâcil) as rhetoricians claim in their examples as in زيداً ضربت I hit Zayd and زيداً ضربته Zayd, I hit-him.

The above two examples given by Anîs can be analysed as follows:

زيداً ضربت 3-44

O + (V + Fa)

I hit Zayd.

It was Zayd whom I hit. [Halliday's formulation]

And

زيداً ضربته 3-45

O + (V + Fa + Pro).

I hit Zayd

Zayd, I hit-him. [Halliday's formulation]

It is clear here that Anîs rejects these examples given by rhetoricians as he claims, but he could not deny the various verses of the Holy Qur'ân that show without doubt that the object may come before the verb and subject such as³:

3-46

-(1:5/ p.4)

﴿إِيَّاكَ نَعْبُدُ﴾

O + (V + S)

Thee do we worship

Or

3-47

(1:5/ p. 4)

﴿وإِيَّاكَ نَسْتَعِينُ﴾

O + (V + S)

Thine aid we seek

And

3-48

-(16:51/ p.746)

﴿فَإِيَّائِي فَارْهَبُونِ﴾

O + (V + S)

Then fear Me (and Me alone)

In order to solve this problem and to support his opinion he gives an odd justification for preposed objects such as these in the Holy Qur`ân. He claims (أنيس/ *Anîs*, 1985: p. 333) that preposing the object here does not mean it is used in the Arabic language, because the Holy Qur`ân has its own style and preposing is used in it solely to unify the rhythm and rhyme of the verses (see also عمارة/ *Camâyra*, 1984: p. 90).

Most grammarians stress that it is possible in Arabic to put the object before the subject or before the verb. Its place depends on its importance. Consider Ibn Jinnî for example, who was at first opposed to the notion of non-canonical word order, but then concentrated on it. He particularly concentrates on the placing of the object before the Fa'il/subject and verb; for example:

3-49 زيداً ضربتْ

I hit Zayd

this sentence is classical Arabic and the object has been fronted for **التخصيص** *particularisation*. The sentence therefore could mean:

3-50. **ماضربت إلا زيداً**

I have not hit (anyone) except Zayd. Or

It was Zayd that I hit

So non-canonical word order in Arabic is not arbitrary as Anîs suggests, but there are rhetorical purposes operating to make non-canonical word order a good style. This is what I intend to demonstrate in the next chapters.

To conclude, I have divided the grammarians who discussed non-canonical word order into five groups. Firstly, those who just mentioned word order without any other comments, such as Habîb and Al-Farrâ`. Other grammarians went a step further. They tried to judge this style as good or bad. Al-Khalîl is the most prominent representative of this group. This study was then developed by a third group of grammarians such as Sibawayh and Ibn Jinnî who tried to give reasons for this word order. Next, there were some grammarians such as Al-Harîrî and Ibn Mâlik who dealt with word order by codifying it as if they were dealing with any other grammatical issue. The final group that I have talked about are those who rejected this style as good Arabic. Anîs is a representative of this group.

Despite the grammarians' efforts in studying non-canonical word order, their knowledge was limited and of little value, except for Sibawayh who cleared the way for rhetoricians to begin their researches into the subject.

3.3.

Rhetoricians

The rhetoricians first appeared at the end of the 3rd century/9th-10th century. From then on Arabic rhetoric developed quickly and reached its maturity in the 5th/11th century. Then Arabic rhetoric divided into three main branches. These are **علم البيان** *the Science of Expression*, **علم البديع** *the Science of Embellishment* and **علم المعاني** *the Science of Meaning*. Non-canonical word order is classified by rhetoricians under the science of meaning because a word is preposed or postposed depending on its meaning. Although it is a rhetorical subject, non-canonical word order has received relatively little study by rhetoricians. From my own point of view, the studies of Arabic rhetoric in general and non-canonical word order in particular have witnessed

three different periods. Through the rhetoricians' studies of non-canonical word order, the following presents a brief survey of these three periods.

3.3.1.

The first period (4th/9th - 6th/11th centuries)

3.3.1.1.

الجرجاني Al-Jurjânî

Basing themselves on the grammarians' remarks regarding non-canonical word order (especially Sîbawayh) some rhetoricians started their research in this subject. This group of rhetoricians excelled in manifesting the beauty of the style of non-canonical word order in Arabic. They devoted entire books to such rhetorical issues. In tracing their discussions of non-canonical word order, I will call the method which this group of rhetoricians adopted, 'the technical and analytical method'. Al-Jurjânî (d. 471, AH) is a well-known representative of this group. He was among the first rhetoricians to talk about non-canonical word order, although he discusses it within the framework of his main issue which is the theory of النظم *An-Nazhm*⁴. This is the theory around which all the subjects of his book دلائل الإعجاز *Dalâ'il Al-'i'jâz* revolve. In fact, he uses the style of word order as a device to demonstrate his theory.

In his book دلائل الإعجاز *Dalâ'il Al-'i'jâz*, Al-Jurjânî devotes a full chapter to non-canonical word order. In order to prove his theory, Al-Jurjânî shows the importance of word order in Arabic rhetoric and how this word order occurs specifically for a rhetorical purpose and not arbitrarily. He (الجرجاني/*Al-Jurjânî*, 1984: p. 106) believed that non-canonical word order is a good style and very useful to the Arabic language :

هو باب كثير الفوائد، جم المحاسن، واسع التصرف، ... ثم تنظر فتجد أن راقك ولطف عندك، أن قدم فيه شيء، وحول اللفظ عن مكان إلى مكان .

It [i.e. non-canonical word order] has many advantages and merits... look, and you will see that you find it pleasant that something [some constituent] has been preposed before others and the words have been changed from one place to another. [my translation]

Al-Jurjânî (الجرجاني, *op. cit.* pp. 106-7) divides non-canonical word order into two main types:

1-Preposing with the intention of postposing تقديم على نية التأخير (*i.e.* preposing with no change on the grammatical function of the preposed element) such as preposing the *khavar*/predicate and preposing the object:

3-51 منطلق زيد

Kh + Mu

Zayd is leaving

3-52 ضرب عمرأ زيد

V+ O+Fa

Amr was hit by Zayd (Zayd hit Amr).

The canonical order of 3-51 is زيد منطلق *Zayd is leaving*, in which *Zayd* is the *mubtada`* and منطلق *leaving* is the *khavar*/predicate. If منطلق is to be preposed as in 3-51, it is still the nominative *khavar*/predicate of the postposed *mubtada`*/subject, *Zayd*. So its function does not change. منطلق is the nominative predicate whether it is preposed or postposed. In 4-52 the canonical order is ضرب زيد عمرأ *Zayd hit Amr*. Here *Zayd* is the *Fâ`il*/subject and *Amr* is the object. If we front *Amr* as in 3-52, its function does not change because it is still the accusative object (*cf.* also القزويني/Al- Qazwinî 1985, vol. 1: p.154).

2- Preposing with a change in the grammatical function of the preposed element تقديم لا على نية التأخير وإنما نقل الشيء من حكم إلى حكم

3-53 المنطلق زيد

3-54 زيد المنطلق

In clause 3-53 المنطلق *leaving* with the definite article ال is the *mubtada`* and *Zayd* is the *khavar*. If we front *Zayd* as in clause 3-54 *Zayd* will be the *mubtada`*/subject and المنطلق is the *khavar*/predicate. So if we prepose المنطلق as in 3-53, its function will be changed from the *khavar*/predicate to the *mubtada`*/subject. Because both the *mubtada`*/subject and the *khavar*/predicate are definite substantives, that which comes first is the *mubtada`*/subject and that which comes second is the *khavar*/predicate (see also مراد/Murâd, 1983: p. 69).

This division implies that Al-Jurjânî was influenced by the analytic method which leads him to analyse most types of non-canonical word order and categorise them under the above two categories.

Al-Jurjânî studies non-canonical word order through three types of clauses: the interrogative clause, the negative clause and the declarative clause:

3.3.1.1.1.

Word order in interrogative clauses:

Al-Jurjânî discusses the verb and the noun which follow همزة الاستفهام (أ) *the interrogative particle*. He stresses that the particular thing you are inquiring about should be preposed (*i.e.* follow the interrogative particle أ) and it is wrong, according to Al-Jurjânî, to postpose it (*i.e.* leave it in a late position within the clause). In this case, for instance, he (الجرجاني/*Al-Jurjânî*, 1984: pp. 111-12) says if you start with a verb, for example:

أقلت الشعر الذي تريد أن تقوله ؟ 4-55

(interr.par.) +(V+Fa) + O

Have you recited the poem that you want to recite?

this means you doubt the action and your purpose in fronting the verb is to know if the poem has been recited or not. But if you doubt the doer the *fâ'il*/subject and you want to know who recited this poem, Al-Jurjânî says, you must prepose the noun (the *fâ'il*/subject) such as:

أأنت قلت هذا الشعر ؟ 3-56

(Interr. Par.) + Fa+ V

Is it you who recited this poem?

Al-Jurjânî (الجرجاني, 1984: p. 112) commenting on the above two examples, points out that it is wrong to front the *fâ'il* in the first clause exactly as it is wrong to front the verb in the second clause. Although grammarians (سيبويه/*Sibawayh*, vol. 3: pp. 171&179) do not reject such a clause as Al-Jurjânî does, they, however, prefer to prepose the verb when the inquiring is about the action (as in clause 3-31), and to prepose the noun (the *fâ'il*/subject) when asking about the *fâ'il*/subject (as in clause 3-56).

Non-canonical word order always has a function. It is a functional device in discourse. It is used for rhetorical purposes. Al-Jurjânî realises these facts when he says (الجرجاني/*Al-Jurjânî*, 1984: p. 111) :

واعلم أن من الخطأ أن يقسم الأمر في تقديم الشيء وتأخير قسمين، فيجعل مفيداً في بعض الكلام وغير مفيد في بعض

Know that it is wrong to categorise non-canonical word order into two types: functional in some forms of Arabic speech and non-functional in others.

The wrong usage of non-canonical word order leads to improper meaning. Al-Jurjânî for example, says it is incorrect to say (الجرجاني/Al-Jurjânî, *op. cit.* pp. 123-26):

3-57

ولا قاله أحد من الناس	ما أنا قلت هذا
2	1
<u>I have not said this (speech)</u>	<u>and no one else (has said it)</u>
1	2

The first part of this clause exhibits a non-canonical word order. The *fā'il*/subject أنا I comes first before the verb قلت (I) said to emphasise that it is not him (*i.e.* the speaker) who made this utterance. The *fā'il*/subject ما أنا also comes first to emphasise that the utterance has been made by someone else. However, the second part of the utterance indicates that no one else has made the utterance. The meaning of the first part of this utterance is affirmative, while the second part is negative, which is a contradiction. So this, Al-Jurjânî believes, shows that the incorrect usage of non-canonical word order will lead to contrary meanings.

3.3.1.1.2.

Word order in negative clauses:

Al-Jurjânî also discusses non-canonical word order in negative clauses. He illustrates that the rhetorical purpose of fronting the *fā'il*/subject in the second part of the above example is for particularisation التخصيص (renumbered here for convenience):

3-58. ما أنا قلت هذا

Neg. Par + Fa +V

I did not say that

Al-Jurjânî (الجرجاني, *op. cit.* pp. 122-23) demonstrates the reason for having a non-canonical word order (*i.e.* preposing the *fā'il*/subject) in this clause, pointing out that something has been said and you want to deny that you (in particular) have said it (but

you know that it has been said by some one else). So you have to prepose the *fâcil*/subject. For more exposition Al-Jurjânî quotes this verse of poetry:

3-59 وما أنا أسقمتُ جسمي به
ولا أنا أضرمْتُ في القلب نارا

*It is not I who has brought sickness to my body,
and it is not I who has set a fire on my heart.*

Al-Jurjânî (الجرجاني, *op. cit.* p. 125) explains that the poet confesses here that his body is sick and his heart is burning but he wants to deny that he is responsible for this state of affairs. In order to do so, the poet fronts the *fâcil*/subject أنا *I* before the verb أسقمتُ (*I brought sickness*), and he also fronts the *fâcil*/subject أنا *I* in the second part of the verse before the verb أضرمْتُ (*I set a fire*). So fronting the *fâcil*/subject in a negative clause indicates particularisation التخصيص.

3.3.1.1.3.

Word order in declarative clauses:

Besides interrogative and negative clauses, Al-Jurjânî also discusses non-canonical word order in declarative clauses. He claims (الجرجاني, *op. cit.* p.143) that if the *fâcil*/subject of the verbal sentence is indefinite, preposing will then indicate particularisation التخصيص. To support his claim, Al-Jurjânî gives the following example:

3-60 رجل جاءني

Fa + V + O

A man came to me

Al-Jurjânî (الجرجاني, *op. cit.*: pp. 142-43) indicates that preposing the *fâcil*/subject رجل *a man* here means that it is a man in particular who came and not a woman.

Preposing here also means that it was one person who came and not two or more (*cf.* also القزويني/*Al-Qazwîni*, 1985, vol. 1: pp. 143&145). But if you do not want to indicate this meaning (*i.e.* this rhetorical purpose, which is particularisation) Al-Jurjânî goes on to say, you must prepose the verb and say:

3-61 جاءني رجل .

V + O + Fa

came to me a man

(A man came to me)

In another place in his book دلائل الإعجاز *Dalâ'il Al-`i'jâz*, Al-Jurjânî demonstrates another rhetorical purpose of non-canonical word order. This is **emphasis** or **drawing attention** for a specific purpose. This is achieved through cleft clauses. Al-Jurjânî says (الجرجاني, *op. cit.* p. 132):

و جملة الأمر أنه ليس إعلامك الشيء بغتة غفلاً، مثل إعلامك له بعد التنبيه عليه والتقدمة له.

To sum up, informing [people] of something suddenly and [when they are] not expecting it, is not the same as informing [them] after introducing it and drawing attention to it in your speech [my translation].

This is the case in these verses for example:

3-62

-(22: 46/ p.964)

﴿ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ ﴾

(إن + Pro)+ Kh + noun of إن

Truly it is not the eyes that are blind

3-63

-(23:117/ p.1000)

﴿ إِنَّهُ لَا يَفْلَحُ الْكَافِرُونَ ﴾

And verily the unbelievers shall not prosper

In the first verse attention is drawn to the *khavar*/predicate the verb *تعمرى* by preposing (or thematizing as Halliday calls it) the pronoun suffix *ها* (in. *إنها* 'truly' it is). In Arabic the word *إنها* *truly it is*, is almost used as an introduction to what is to be said. This style makes the addresser eager to know what is coming after his attention has been drawn. Therefore the addresser realises that what occupies the first position after *إنها* *truly it is*, is emphasised by the speaker. This analysis is not applicable if the above clause is in its canonical word order as in: *فإن الأبصار لا تعمرى*. The same

analysis can be applied to the second example where the word **إنه** is thematized for the same reason.

The above is a brief consideration of Al-Jurjânî's treatment of non-canonical word order in Arabic discourse as discussed in his great book **دلائل الإعجاز** *Dalâ'il Al-`içjâz*. From the above one should stress that Al-Jurjânî does not provide an extensive study of non-canonical word order, though he draws attention to some new styles of non-canonical word order which exist in the Holy Qur`ân. This is because Al-Jurjânî studies this subject through his discussion of his theory **النظم** *An-Nazhm*. Al-Jurjânî, however, is still considered the most famous figure in this subject and in Arabic rhetoric in general.

3.3.1.2.

ابن الأثير (558/1162 - 673/1274.)

Ibn Al-Athîr is another figure who represents the first period. In his masterpiece **المثل السائر** *Al-Mathal Al-Sâ'ir*, Ibn Al-Athîr devotes a full chapter to non-canonical word order. Ibn Al-Athîr says in his introduction (ابن الأثير, 1983, vol. 2: p. 239):

وهذا باب طويل عريض يشتمل على أسرار دقيقة، منها ما استخرجته أنا،
ومنها ما وجدته في أقوال علماء البيان.

This [i.e. non-canonical word order] is a long and extensive subject which includes magnificent secrets, some of which I have extracted myself and others of which I have found in the work of the scholars of rhetoric. [my translation]

Ibn Al-Athîr (ابن الأثير, *op. cit.*: pp. 240-41) divides non-canonical word order into two main categories:

1. Non-canonical word order according to the meaning. In such cases if what should be preposed is postposed or vice versa, the meaning will be changed.
2. Non-canonical word order according to the context of situation. This means, according to Ibn Al-Athîr, that if what should be preposed is postposed or vice versa, the meaning will remain the same.

Under the first category, Ibn Al-Athîr studies the preposing of the object, the *khavar*/predicate, **الظروف** *the adverbials*, **الحال** *the hâl* (or the status as it is called by some linguists) and **الاستثناء** *the exception* (ابن الأثير, *op. cit.*: pp. 239-240):

فأما القسم الذي يكون التقديم فيه هو الأبلغ كتقديم المفعول على الفعل،
وتقديم الخبر على المبتدأ، وتقديم الظرف أو الحال أو الاستثناء على العامل...
*As for the division in which the preposing is intenser is preposing the object
before the verb, the khabar before the mubtada` and preposing the adverb, the
hal or the exception before the governor. [My translation]*

In his analysis of this category, Ibn Al-Athîr discusses the rhetorical purposes of non-canonical word order. He classifies them under two types (ابن الأثير, *op. cit.* vol. 2: pp. 240-41):

a) Preposing for particularisation **التخصيص** as:

3-64

-(39:66/ p. 1417)

﴿بَلِ اللَّهِ فاعبد وكن من الشاكرين﴾

But worship Allah

In this example the *fâcil*/subject is the implicit pronoun أنت *you*. The verb is **اعبد** *worship* and the object is **الله**. The canonical forms of the Arabic clause are the [Fa + V + O] or [V + Fa + O]. But in this example as we can see, the clause exhibits non-canonical word order. If the particle **بل** is excluded, we will see that the object of the clause **الله** occupies the first position in the clause before the *fâcil*/subject and the verb. This, as Ibn Al-Athîr argues, has been done for a rhetorical purpose, which is particularisation. Particularisation in this example can be glossed as: 'do not worship any thing but *Allah* (in particular).'

b) Preposing for the purpose of keeping the rhyme and the assonance of the Qur'anic verses. For instance, Ibn Al-Athîr gives the following example:

3-65

-(1:5/ p. 4)

﴿إِيَّاكَ نعبد وإياك نستعين﴾

Thee do we worship and Thine aid we seek.

To explain the rhetorical purpose of the non-canonical word order in this verse, according to Ibn Al-Athîr, I will split this verse into two clauses as follows:

3-66

﴿إِيَّاكَ نَعْبُدُ﴾

Thee do we worship

3-67

﴿وإِيَّاكَ نَسْتَعِينُ﴾

and Thine aid we seek

In these two clauses, the word إِيَّاكَ *you (thee)* is the object, while the word نَعْبُدُ *(we) worship* is the verb in the first clause and the word نَسْتَعِينُ *seek help* is the verb in the second clause and the implicit pronoun نَحْنُ *we* is the *fâc*il/subject in both clauses. Therefore, the structure of these clauses is (O+V+Fa), which is not the normal structure of an Arabic clause. This indicates that there is a non-canonical word order. The object is placed in the position of the *fâc*il/subject and vice versa. Ibn Al-Athîr (ابن الأثير, 1983, vol. 2: p. 241), says that the rhetorical purpose of this process is to keep the rhyme of the verses. If we refer to the verse before this one which is:

﴿مَالِكِ يَوْمِ الدِّينِ﴾

Master of the Day of Judgment (Ali, 1992: p. 4),

we will find it ends with the same *în* sound. The two clauses have the rhyme، الدين، نَسْتَعِينُ. But if the word order was canonical, the verses would be as follows:

نَعْبُدُ إِيَّاكَ or نَعْبُدُكَ & نَسْتَعِينُ إِيَّاكَ or نَسْتَعِينُكَ 3-68

In this order (*i.e.* V+Fa+O) the rhyme of the clause has been changed. Personally, I think this verse exhibits both rhetorical purposes of non-canonical word order: to keep the rhyme of the verses, as Ibn Al-Athîr believes, and to indicate particularisation, by limiting and restricting the verbs of the two clauses نَعْبُدُ *(we) worship* and نَسْتَعِينُ *seek help* to their objects only إِيَّاكَ *you*. The intention being to restrict worshipping and seeking help from Allah alone and none else (*cf.* also الزمخشري/Az-Zamakhsharî, الكشاف Al-Kaššâf).

Ibn Al-Athîr discusses the rhetorical purpose of the preposed *khavar*/predicate in Qur'anic discourse. The following is one of his examples:

3-69

-(59:2/ p.1715)

﴿وَضَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ﴾

And they thought that their fortresses would defend them from Allah!

There is non-canonical word order in this verse. The *mubtada'*/subject of the clause is the word *مانعتهم* and the *khavar*/predicate is the word *حصونهم*. The structure of this clause shows that its *khavar*/predicate has been preposed before its *mubtada'*/subject. Rhetorically, this is not correct unless there is a rhetorical purpose that allows the *khavar*/predicate to be thematized (if Halliday's term is adopted) or to be in initial position. The rhetorical purpose in this example is to show how much they rely on their fortresses. Ibn Al-Athîr (ابن الأثير, *op. cit.* vol. 2: p. 244) agrees with Az-Zamakhsharî (d.539/1143), who discusses this verse before him and claims that the verse connotes how much they trust in their fortresses against *Allah*. Ibn Al-Athîr (ابن الأثير, *op. cit.*) also says that this indication is not implied in an utterance such as: *وَضَنُوا أَن حُصُونُهُمْ مَانِعَتُهُمْ* in which there is no non-canonical word order.

Ibn Al-Athîr then talks about preposing *الظرف* the *adverbial*⁶. He discusses it in both negative and affirmative clauses. Ibn Al-Athîr (ابن الأثير, *op. cit.* 2: pp. 246-48) believes that preposing the adverb (or the prepositional phrase, as is the case in the following example) in a negative clause indicates that what is negated is preferred over anything similar to it:

فَأَمَّا تَقْدِيمُهُ (أَيِ الظَّرْفِ) فِي النِّفْيِ فَإِنَّهُ يُقْصَدُ بِهِ تَفْضِيلُ الْمُنْفَى عَنْهُ عَلَى غَيْرِهِ وَأَمَّا تَأْخِيرُهُ فَإِنَّهُ يُقْصَدُ بِهِ النِّفْيُ أَصْلًا مِنْ غَيْرِ تَفْضِيلٍ.

Preposing it [i.e. the adverb/prepositional phrase] in the negative indicates a preference for the negated thing while postposing it [the adverbial] indicates only the negative without preference.

Among several examples given by Ibn Al-Athîr to explain and prove his argument, the following example is quoted (ابن الأثير, *op. cit.*: p. 248):

3-70

-(37:47/ p.1348)

﴿لَا فِيهَا غَوْلٌ﴾

Free from headiness.

As we can observe this clause begins with a prepositional phrase. This is a marked structure for an Arabic clause. The unmarked position of a prepositional phrase is at the end of a clause. Therefore if a clause of Qur'ân begins with a prepositional phrase there must be a good reason for it. The rhetorical purpose of this marked structure, as Ibn Al-Athîr points out, is to inform that it is only in Heaven that drinking does not cause headiness. So, the non-canonical word order in this example is used to inform mankind of the merits of drinking in Heaven rather than in this life. It particularises and limits the absence of headiness to Heaven only and nowhere else. However, if we place the prepositional phrase in its normal position, the clause will indicate the negative meaning only as (ابن الأثير, *op. cit.*):

3-71 غَوْلٌ لَا فِيهَا

Ibn Al-Athîr then discusses non-canonical word order in affirmative clauses, as in:

3-72

-(28:88/ p.1148)

﴿لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

To him belongs the command, and to him will ye (all) be brought back.

The form of this verse is [Pp (Kh) + Mu]. The original form of this verse is [Mu + Pp (Kh)] **لَهُ الْحُكْمُ**. As mentioned above, in Arabic does not normally permit starting a clause with a prepositional phrase, but in some cases, as shown in this verse, there could be a non-canonical word order for a rhetorical purpose. Ibn Al-Athîr (ابن الأثير, *op. cit.* vol. 2: p.247) says this non-canonical word order is used not to indicate **الاختصاص** *particularisation* (which means that the command belongs to Him [*i.e.* Allah] alone) but to keep the same rhyme throughout the section of text:

فإن هذه جميعها لم تقدم الظروف فيها للاختصاص، وإنما قدمت لمراعاة الحسن في نظم الكلام.

In all of these [examples] the adverbs/prepositions have not been preposed for particularisation. Rather they have been preposed for the sake of beauty in maintaining the rhyme [of the verses]. [My translation]

Ibn Al-Athîr also discusses non-canonical word order in **الحال** *the hâl*. He says that a clause with a preposed *hâl* such as:

جاء راكباً زيد 3-73

V + H + Fa

Zayd came riding.

It is riding, Zayd came. [Halliday's formulation]

is not like a sentence which has no preposed *hâl* such as:

جاء زيد راكباً 3-74

V + Fa + H

The preposing of the *hâl* **الحال** according to Ibn Al-Athîr is for particularisation. The difference in form according to Ibn Al-Athîr and other scholars (e.g. Al-Jurjânî) indicates difference in meaning also. Thus, the first clause above, for Ibn Al-Athîr, indicates that *Zayd* came riding (particularly) and not, for example, laughing or doing anything else (Ibn Al-Athîr, 1983, vol. 2: p. 248):

وأما تقديم الحال فكقولك جاء راكباً زيد، وهذا بخلاف قولك جاء زيد راكباً، إذ يحتمل أن يكون ضاحكاً أو ماشياً أو غير ذلك.

As for preposing the hâl, this is like your saying 'جاء راكباً زيد' 'Came riding Zayd' ('Zayd came riding'), and not like you saying 'جاء زيد راكباً' 'Came Zayd riding' ('Zayd came riding'), where the latter allows that he could also have come laughing or walking or something else [my translation].

After viewing the first and the main category of word order treated by Ibn Al-Athîr, there follows an example of the second category of non-canonical word order discussed by him. In the Qur'anic discourse one word may come before another because of the 'majority' or 'numerousness'. This can be explained by the following example:

3-75

-(35:32/ pp. 1308-9)

﴿فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ﴾

But there are among them, some who wrong their own souls; some who follow a middle course ; and some who are, by Allah's leave, foremost in good deeds.

Ibn Al-Athîr (ابن الأثير, 1983, vol. 2: p. 253) chooses this verse as an example of what he calls التقديم للكثره *preposing on account of numerousness*. For those who wrong their own souls are much more numerous than the other two classes. And those who follow a middle course are more numerous than the third class but less numerous than the first class.

In what follows we will address, what Ibn Al-Athîr calls, bad word order. Ibn Al-Athîr argues that in some discourse other than Qur'anic discourse we may meet a clause or verse which exhibits bad word order. A bad word order, to him, is a word order that is used to give no secondary meaning or to give a non meaningful clause. To illustrate this, he gives the following verse quoted from traditional Arabic poetry (ابن الأثير/Ibn Al-Athîr, *op. cit.* vol. 2: p. 249):

3-76

فأصبحت بعد خط كأن
قفرأ رسومها قلماً

This is an incomprehensible verse because of the non-canonical word order. The poet has preposed the *khavar*/predicate, the verb *خط* drew before its *mubtada*'/subject *قلماً* pen to keep the rhyme of the verses. But this verse, because of the bad word order has no meaning. The canonical word order of this verse as Ibn Al-Athîr says (ابن الأثير, *op. cit.*: p. 250) is :

3-77

فأصبحت بعد بهجتها قفرأ
After its delight, it [the city] became a wasteland
كأن قلماً خط رسومها
as if a pen drew its traces

From the above it is clear that Al-Jurjânî and Ibn Al-Athîr provide an elegant analysis of non-canonical word order. From their analysis, non-canonical word order becomes more understandable, and they have shown its importance in Arabic. In developing the study of non-canonical word order as a separate subject, they paved the way for other scholars who could have benefited from their analysis in trying to develop the subject

of word order in particular and the other rhetorical subjects in general. Unfortunately, no further development took place, as can be seen from the following.

3.3.2.

The second period:(6th/12th century - 8th/14th century):

3.3.2.1.

As-Sakkâkî (d. 629/1231) السكاكي:

In the period of Al-Jurjânî and Ibn Al-Athîr (*i.e.* 4th/10th-6th/12th centuries) the study of non-canonical word order reached its mature stage. After this period, it was to be expected that the study of non-canonical word order in particular and Arabic rhetoric in general would be pursued. However, this did not occur. Indeed this period (mid of 6th/12th century and 7th/13 century) is described by the modern rhetoricians as a period of decline. The 7th/13th century A.D. saw no radically new development in rhetorical studies. The rhetoricians of that period concentrated only on codifying the canonical form of rhetoric as a subject rather than developing the insights and technical analyses made by the masters of the 4th/10th-6th/12th centuries. It is adequate here to give one example of those who date from this period (*i.e.* second period). This is As-Sakkâkî (d.629/1231) who had a profound impact on Arabic rhetoric. As-Sakkâkî is the most famous scholar who subjugated rhetorical analyses to their canonical form. As-Sakkâkî studied logic and was much influenced by it. This is very clear from the way he discusses non-canonical word order.

In his well known book مفتاح العلوم *Muftâh Al-ʿulûm*, As-Sakkâkî devotes the third section to rhetoric. He does not discuss non-canonical word order as a separate subject like other rhetoricians did before him. As-Sakkâkî discusses المسند *the theme* and all the rhetorical issues that are related to it (such as الحذف *ellipsis*, الوصل *conjunction*, الفصل *disjunction*, التأخير *preposing and postposing* [non-canonical word order] *etc.*). As-Sakkâkî also discusses المسند إليه *the rheme* and its related rhetorical issues. He then talks about the verb and all the rhetorical subjects related to that. This method helps him to codify these rhetorical subjects in many respects. But this is an ill-organised approach, because one subject is scattered in various chapters, thus in searching for non-canonical word order, it is necessary to look up many subjects (the theme, the rheme, the verb *etc.*). So As-Sakkâkî did not discuss non-canonical word order as a full subject like Al-Jurjânî and Ibn Al-Athîr. Moreover, he did not give us a

technical analysis of the rhetorical purposes of non-canonical word order as Al-Jurjânî and Ibn Al-Athîr did. For example he (السكاكي, 1987) believed that preposing the *fâ'il*/subject of a verbal clause in the negative clause such as **ما أنا قمت** *I have not risen* indicates particularisation only under two conditions:

1] When it is permissible to put the theme in a late position, as in:

3-78 **ما أنا قمت**

I have not risen

According to traditional Arabic grammar, this clause can be analysed in two ways. First it is possible to consider the theme, the pronoun **أنا** *I* as the *mubtada'*/subject of the clause and **قمت** as the *khabar*/predicate or the rheme of the clause. According to this analysis the clause is a nominal clause. The second analysis, which As-Sakkâkî adopts, is to consider the pronoun **أنا** *I* as a preposed *fâ'il*/subject. According to this approach the clause is a verbal one. Moreover, As-Sakkâkî claims that the pronoun **أنا** *I* is not a true *fâ'il*/subject and the true *fâ'il*/subject according to him is the suffixed pronoun **ت** in **قمت** (cf. القزويني/Al-Qazwîni, 1985, vol. 1: pp. 144-45).

2] When it is possible to consider the basic form of the above clause as:

3-79 **ما قمت أنا**

not have risen I

I have not risen

According to As-Sakkâkî if you want to have a non-canonical word order you have to prepose the *fâ'il*/subject **أنا** before the verb to indicate particularisation, (السكاكي/As-Sakkâkî, 1987 : pp. 119-21).

The above shows that As-Sakkâkî discusses the rhetorical purpose of non-canonical word order logically. Furthermore, he sets up a general rule regarding the rhetorical purpose of non-canonical word order. He says, "Preposing generally indicates particularisation", (أبو موسى/Abû Mûsâ, 1987: p. 182& p. 210). To support his opinion, As-Sakkâkî quotes this verse; ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ he says the preposed objects **إِيَّاكَ** are used here for particularisation. And the meaning of the verse is "You only we worship and no one else."

However, this point is questionable because non-canonical word order is a rhetorical subject and its meaning depends on appreciation and not on rules. The rhetorical purpose of non-canonical word order depends on what exactly you want to say (*i.e.* the intended meaning). If you prepose a word or a phrase it is not always for particularisation only, but sometimes for emphasis or **الكثرة** *on account of numerousness* or exclamation *etc.*, as we will see later on. As-Sakkâkî actually succeeded in preventing an appreciation of the beauty of non-canonical word order, by depending only on fixed rules. As-Sakkâkî left technical analysis to preserve Arabic rhetoric by codifying it. However, his dull codification led some Arabs to desert Arabic rhetoric and see it as a hollow discipline.

3.3.3.

The third period (8th/14th century up till now)

It has been said that the study of non-canonical word order declined in the 6th/12th-8th/4th centuries. At the end of the 8th/14th century some rhetoricians tried to save rhetoric by demonstrating its importance and beauty in the Arabic language and in the Holy Qur`ân. A number of scholars discussed non-canonical word order in particular, with this in mind. However, they added nothing of interest to this subject. The first important reason for this is that the scholars of this period confined themselves to explaining and summarising previous books, especially Al-Jurjânî's book **دلائل الإعجاز** *Dalâ'il Al-`i'jâz*, Ibn Al-Athîr's **المثل السائر** *Al-Mathal As-Sâ'ir* and Az-Zamakhshari's **الكشاف** *Al-Kaššâf*. This is the case for instance, with **الطراز** *At-Tirâz*, the work by Hamza Al-Ġalawî as we will see in the following below:

3.3.3.1.

Al-Ġalawî (661/1262-745/1344) العلوي

Al-Ġalawî's discussions of non-canonical word order were taken directly from Ibn Al-Athîr's **المثل السائر** *Al-Mathal Al-Sâ'ir* or Az-Zamakhshari's **الكشاف** *Al-Kaššâf*. Like Ibn Al-Athîr, Al-Ġalawî divides non-canonical word order into two types:

1] Preposing or postposing according to the meaning. Under this category, Al-Ġalawî discusses five types of non-canonical word order: the object, the *ḵabar*/predicate, the *hâl*, **الظروف** *the adverbials*, and **الاستثناء** *the exception*. All the examples of these five types are taken from **المثل السائر** *Al-Mathal Al-Sâ'ir*. For example in preposing the *ḵabar*/predicate he quotes, from **المثل السائر** *Al-Mathal Al-Sâ'ir*, the following

verse: ﴿وَضَنُوا أَنَّهُمْ مَانَعْتَهُمْ حِصُونَهُمْ﴾ (see example 3-69 above) and he quotes the comments of Ibn Al-Athîr regarding this verse.

2] Preposing according to the context of situation.

Al-Ḥalawî takes the examples and comments of Ibn Al-Athîr on this category without even mentioning his name (cf. *ابن الأثير/Ibn Al-Athîr*, 1983, vol. 2: p. 231 and compare with Al-Ḥalawî, *الطراز At-Tirâz*, vol. 2: p. 73, to realise the similarity between the two subjects).

3.3.3.2.

عبد القادر حسين ʿabd Al-Qâdir Husain

Even modern rhetoricians seem to be content with summarising and explaining previous books. In his book *فن البلاغة Fan Al-Balâgha* حسين/Husain, for example, reviews the discussions of Ibn Jinnî and Al-Jurjânî regarding non-canonical word order. Then he states some of the rhetorical purposes of non-canonical word order using their examples (*حسين/Husain* 1984: pp. 101-10). In preposing the theme *المسند* for example, he says the rhetorical purpose is to indicate particularisation (*حسين/Husain, op. cit.* p. 105). Then he gives the same example as used by rhetoricians before him which is:

3-80 وما أنا أسقمت جسمي به ولا أنا أضرمت في القلب نارا

3.3.3.3.

محمد أبو موسى Abû Mûsa

Abû Mûsa is another modern rhetorician. In his book *دلالات التراكيب Dalâlât At-Tarâkîb*, Abû Mûsa explains the discussion of Al-Jurjânî regarding non-canonical word order without making any new points in this subject. He uses the same example in preposing the *ḵhabar*/predicate in the negative clause, (*أبو موسى/Abû Mûsa*, 1987: pp. 173-76& 1979: pp. 198-99):

3-81 وما أنا أسقمت جسمي به ...

Thus the study of non-canonical word order has not developed after the second period (6th/13th - 8th/14th centuries). This is because rhetoricians have been concerned with

accumulation and conservation of knowledge more than with invention and curiosity to discover fresh insights. This spirit led them to believe that the only way to study non-canonical word order was either to write a **شرح** *commentary* on an existing work, or to compose a **تلخيص** *epitome* for somebody else to comment upon. Moreover, the only acceptable way one could reject somebody's point was to agree with somebody else.

Generally speaking, the study of non-canonical word order reaches its mature stage in the period of Al-Jurjânî and Ibn Al-Athîr. Their elegant analysis marks the peak of the study of non-canonical word order in the 5th/11th and early 6th/12th centuries. In the mid of 6th century As-Sakkâkî codified this subject in particular and Arabic rhetoric in general. The canonical framework devised by As-Sakkâkî destroyed the study of non-canonical word order. The period from the 8th/14th up till now saw no radically new development in the study of non-canonical word order. The rhetoricians of this period were primarily concerned with the consolidation and preservation of the advances made by the masters of first period (Al-Jurjânî, Ibn Al-Athîr *etc.*).

3.4.

Exegetes:

The scholars of exegesis **علماء التفسير** such as Abû Hilâl Al-*Ḥaskarî* and Az-Zamakhsharî (1467/1071-539/1143) believed that in order to be able to understand and explain the deeper meanings of the verses of the Holy Qur`ân, it is first necessary to master the science of rhetoric **علم البلاغة** (الكشاف *Al-Kaššâf*, vol. 1: p. 3, and *cf.* العسكري/*Al-Ḥaskarî*, 1986: p. 43). Therefore, rhetorical issues are found dispersed throughout the exegetes' works while they were explaining the verses of the Holy Qur`ân. Our main issue here is to examine the discussion of non-canonical word order made by exegetes **المفسرون**. From this point of view, the exegetes who discussed this subject can be dealt with by dividing them into two main groups:

3.4.1.

First group

There were some exegetes who admired non-canonical word order and made an extensive study of this style in the Holy Qur`ân. Three are outstanding. They are Az-Zamakhsharî, Ar-Râzî and Abû Ḥayyân. The following is a brief review of their discussion of Arabic word order.

3.4.1.1.**Az-Zamakhsharî (467/1074 - 538/1143) الزمخشري**

Along with Al-Jurjânî, Az-Zamakhsharî is a key figure who served the study of non-canonical word order. In his book **الكشاف** *Al-Kaššâf*, he studies two kinds of preposing:

1-Preposing one part of the clause before the other.

It seems curious to investigate why the *mubtada`*/subject, for example comes first, even if it is in its canonical place. But rhetoric in general investigates questions of word order in a clause. Az-Zamakhsharî is considered the first scholar who investigated the reasons for putting a word in a particular place within a clause. Under this type of phenomenon Az-Zamakhsharî studies, for example, the placing the *khavar*/predicate before its *mubtada`*/subject and vice versa. For instance consider this verse:

3-82

-(39:23/ p.1402)

﴿الله نزل أحسن الحديث﴾

Mu+Kh

Allah has revealed the most beautiful message

This verse can be divided into two parts: The *mubtada`*/subject (the theme) which is **الله** *Allah* and the *khavar*/predicate (the rheme) which is the rest of the verse. This clause starts with a noun, but it is well known that Arabic can also start with the verb as in:

3-83 نزل الله أحسن الحديث

Az-Zamakhsharî (**الكشاف** *Al-Kaššâf*, vol. 3: p. 344) says putting the word **الله** *Allah* first and referring to it by the verb **نزل** *reveals* made the complements **أحسن الحديث** *the most beautiful message* more grandiloquent and also gave emphasis to the fact that it is **الله** *Allah* only who reveals the most beautiful message. So according to Az-Zamakhsharî placing the *mubtada`*/subject first in this verse (which is in fact in its basic place) conveys two rhetorical purposes: emphasis and grandiosity. Another example of placing the subject first can be seen in the following verse:

3-84

-(11:91/ p.611)

﴿وَمَا أَنْتَ عَلَيْنَا بَعِيزٌ﴾

For thou hast among us no great position.

The structure of this verse is Mu + Kh. The *mubtada`*/subject is the word أَنْتَ *you* and the *khavar*/predicate is the rest of this clause. Az-Zamakhshari explains this verse pointing out that the people of Šu'ayb said to him (الكشاف Al-Kaššâf, v.2: p. 331):

أَيُّ لَا تَعِزُّ عَلَيْنَا وَلَا تَكْرُمُ حَتَّى نَكْرِمَكَ مِنَ الْقَتْلِ وَنَرْفَعَكَ عَنِ الرَّجْمِ وَإِنَّمَا يَعْزُّ عَلَيْنَا رَهْطُكَ لِأَنَّهُمْ أَهْلُ دِينِنَا لَمْ يَخْتَارُوكَ عَلَيْنَا وَلَمْ يَتَّبِعُوكَ دُونَنَا...كَأَنَّهُ قِيلَ: وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ بَلْ رَهْطُكَ هُمُ الْأَعِزَّةُ عَلَيْنَا.

It is not because you are honoured or great among us that we did not kill or stone you. Rather it is because it is your family [tribe] who are honoured among us; for they followed our religion. They did not choose you [and leave us] and did not follow you [and desert us].... As if it was saying: you are not honoured but your family are only honoured among us [my translation].

So the reason, according to Az-Zamakhshari, for placing the *mubtada`*/subject in the initial position is for particularisation. Az-Zamakhshari also, discusses preposing the *khavar*/predicate as in the following verse:

3-55

-(50:44/ p.1607)

﴿ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ﴾

A gathering together quite easy for us.

The prepositional phrase عَلَيْنَا *for us* is the *khavar*/predicate and يَسِيرٌ *easy* is the *mubtada`*/subject. So the structure is Kh + Mu. According to Az-Zamakhshari (الكشاف Al-Kaššâf, vol. 4: p. 312) this preposing is used for particularisation. The secondary meaning of the clause can be glossed as: "For Allah, in particular, it is easy to organise this gathering. (*i.e.* to collect together the souls of all sorts of men)."

2- Preposing the dependent elements تقديم المتعلقات :

This type can be classified into two categories:

2.1 Preposing some dependent elements before the governing operator تقديم بعض المتعلقات على العامل. Under this type Az-Zamakhsharî discusses preposing the prepositional phrase الجار والمجرور as in the following verse:

3-86

-(112:4/ p.2028)

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

V + Pp + Kh + Mu

And there is none like unto Him.

The normal position of the preposition is at the very end of the clause. So the clause above exhibits non-canonical word order. Az-Zamakhsharî indicates the rhetorical purpose of this word order saying that the meaning of this verse is to negate the similarity between *Allah* and anyone else. The proper way to stress this negation is to prepose the prepositional phrase, i.e. the dependent element له unto Him before its governor كفوا like. It should be stressed, however, that Az-Zamakhsharî does not refer to the other non-canonical word order feature in this verse. That is preposing the khabar/predicate كفوا before the mubtada'/subject أحد. I think the rhetorical purpose here is to indicate emphasis and also to maintain the rhyme of the whole discourse.

Az-Zamakhsharî (الكشاف Al-Kaššâf, vol. 1: p. 291) also discusses preposing the object as in this verse:

3-87

-(3:83/ pp. 163-66)

﴿أَفْغَيْرَ دِينِ اللَّهِ يَبْغُونَ﴾

Do they seek for other than the religion of Allah?

Az-Zamakhsharî (الزمخشري, op. cit.) says that the object and its antecedents غير دين الله other than has been placed before its governor the word يَبْغُونَ (they) seek which is the verb, because the object is more important than the verb.

2.2. Preposing one dependent element before another: تقديم بعض المتعلقات على بعض

This aspect of non-canonical word order had not been discussed before Az-Zamakhsharî. It is concerned with stylistic and logical reasons more than with the canonical position of a word in a clause. Such is the case in this verse:

3-88

-(24:30/ p1012)

﴿وَقُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

Say to the believing men that they should lower their gaze and guard their modesty.

Az-Zamakhsharî explains the rhetorical purpose/the secondary meaning of this type of non-canonical word order (الكشاف *Al-Kaššâf*, vol. 3: p. 181):

فإن قلت: لم قدم غرض الأبصار على حفظ الفروج؟ قلت: لأن النظر بريد
الزنا ورائد الفجور.

If you say: "why is [the command of] not staring at women preposed before [the command of] guarding their [the men's] modesty?" I say: "because gazing (at women) is the reason for adultery and the main cause of immorality" [my translation].

I have touched on areas of Az-Zamakhsharî's discussion of non-canonical word order. It is undeniable that Az-Zamakhsharî served the study of non-canonical word order in Qur'anic discourse well. Although, he did not study this style in other Arabic utterances, later rhetoricians and exegetes benefited much from his marvellous work in this area.

3.4.1.2.

الرازي (544/1149 - 656/1258) Ar-Râzî

Another scholar who studied non-canonical word order in Qur'anic discourse is Ar-Râzî. Ar-Râzî studied extensively most types of this style in the Holy Qur'ân. Considering his study of non-canonical word order in his book *التفسير الكبير* *At-Tafsîr Al-Kabîr*, we can say that Ar-Râzî has distinguished four types of non-canonical word order in Qur'anic discourse:

1- Most verses of the Qur'ân have more than one meaning. Therefore such verses have different exegetic explanations. Some such verses exhibit non-canonical word order. This type of word order is known as *التقديم والتأخير الخفي أو المختلف فيه* *the hidden or controversial non-canonical word order*. Some scholars, however, such as

Ar-Râzî and Abû Hayyân do not accept this type of word order in the Qur'anic discourse, except if the meaning could not be understood without it (*cf.* الرازي/Ar-Râzî, 1990, vol. 12: p. 107). Commenting, for example, on the following verse:

3-89

-(4:101/ p.319-20)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدِّلْ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدِّلْ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٤٠١﴾

O ye who believe: Ask not questions about things which, if made plain to you may cause you trouble. But if you ask about things when the Qur'ân is being revealed, they will be made plain to you, Allah will forgive those. . .

Ar-Râzî says (الرازي, 1990, vol. 12: p.89):

في الآية تقديم وتأخير، والتقدير لا تسألوا عن أشياء عفا الله عنها إن تبدل لكم تسؤكم... هذا ضعيف لأن الكلام إذا استقام من غير تغيير النظم لم يجز المصير إلى التقديم والتأخير.

There is a non-canonical word order in this verse. The canonical order is: تسؤكم... هذا ضعيف لأن الكلام إذا استقام من غير تغيير النظم لم يجز المصير إلى التقديم والتأخير. [but] this [explanation] is weak, because since the meaning is understood without changing the order of the elements of the discourse, it is not permissible to explain the verse as if it exhibits non-canonical word order [My translation].

Actually this word order is grammatically correct and the meaning is understandable, so according to Ar-Râzî, there is no need to say that this verse exhibits non-canonical word order. However, if the meaning is not complete unless you consider that the utterance exhibits non-canonical word order, then you have to admit that there is non-canonical word order in such an utterance. For example consider this verse:

3-90

-(6:123/ p.379)

كَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مَجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.

Ar-Râzî (الرازي, 1990, v.13: p. 142) points out that this verse exhibits non-canonical word order. If the clause is rearranged according to its canonical word order it will be: **جعلنا مجرميها أكابر** (V + Fa + O₁ + O₂). According to Ar-Râzî the verse should exhibit non-canonical word order; otherwise we will get a clause with an incomplete meaning. This, Ar-Râzî believes, is because the word **جعل** placed is a doubly transitive verb while in this verse there is only one object which is **أكابر**. If we say that the object **أكابر** is not preposed then it will be annex **مضاف** and the word **مجرميها** will be its genitive (annexed) **مضاف اليه** (for the terms annex, annexed and annexation, cf. Watson, 1993 Ch. 6). Thus we will get an incomplete clause because there is only one object while, the verb **جعل** needs another object. The only way to solve this problem, Ar-Râzî believes, is to regard the clause as exhibiting non-canonical word order and to take the word **أكابر** as an object preposed before the other object **مجرميها**. Consequently, the canonical order of the clause is: **جعلنا مجرميها أكابر** (الرازي/Ar-Râzî, op. cit.):

الآية على التقديم والتأخير، والتقدير جعلنا مجرميها أكابر، ولا يجوز أن
يكون الأكابر مضافة فإنه لا يتم المعنى، ويحتاج إلى إضمار المفعول الثاني
للمجعل

The verse exhibits non-canonical word order. The canonical order is جعلنا مجرميها أكابر. It is not permissible to consider the word أكابر annex because the meaning will not be complete and it will be necessary to implicate the second object of the [transitive] verb جعل (placed) [my translation].

From the above two examples, it is clear that Ar-Râzî does not fully accept the notion of invisible non-canonical word order. His acceptance depends on the meaning of the verse. If the meaning is complete without assuming that there is non-canonical word order, as in the first example, then this style will be rejected. But if the meaning needs to be completed by assuming that there is non-canonical word order as in the second example, then this word order will be accepted.

2- Ar-Râzî talks about another type of non-canonical word order. This concerns what is preposed in one verse and postposed in another. Consider the following verses quoted by him:

3-91

-(87:19/ p.1941)

﴿صُحُفِ إِبْرَاهِيمَ وَمُوسَى﴾

The books of Abraham and Moses

3-92

-(53:36-37/ p.1642)

﴿أَمْ لَمْ يَنْبَأْ بِمَا فِيْ صُحُفِ مُوسَى * وَإِبْرَاهِيمَ الَّذِي وَفَّى﴾

Nay, is he not acquainted with what is in the books of Moses and of Abraham who fulfilled his (commandments)

In the second example the phrase *صُحُفِ مُوسَى* *the books of Moses* is preposed before *إِبْرَاهِيمَ* *Abraham* while the order is reversed in the first example. In the first example Ar-Râzî claims that the reason for this order is due to the chronological order, while in the second example he gives two possible explanations (الرازي/*Ar-Râzî*, 1990, vol. 29: p. 13):

فذكر في سورة الأعلى على ترتيب الوجود، صُحُفِ إِبْرَاهِيمَ قبل صُحُفِ مُوسَى في الإنزال وأما هاهنا (أي في المثال الثاني) فقد قلنا إن الكلام مع أهل الكتاب وهم اليهود فقدم كتابهم وإن قلنا الخطاب عام فصُحُفِ مُوسَى عليه السلام كانت كثيرة الوجود عندهم فقدمها، أما صُحُفِ إِبْرَاهِيمَ فكانت بعيدة العهد والمواعظ التي فيها غير مشهورة فيما بينهم كصُحُفِ مُوسَى فأخرت.

In Sûra al-`a`la [i.e. the first example] He mentions that the books of Abraham descended before the books of Moses according to the chronological order. By contrast, here [in the second example] we have said that the discourse was about the people of the book, the Jews. Therefore He preposed their book. But if we say that the speech was general [i.e. for all mankind] the books of Moses (peace be upon him) were available extensively, so He preposed them; while the books of Abraham were ancient and the religious exhortations of them were not well known among them as were the books of Moses; so they were postposed [in the clause] [my translation and between brackets is my explanation].

I believe there is also another reason for preposing *صُحُفِ إِبْرَاهِيمَ* *the books of Abraham* in the first example. This is to keep the end of the verse the same with the verses before it. If we read the previous verse we find it ends with the same rhyme:



3-62

-(87:18-19/p.1941)

﴿إِنْ هَذَا لَفِي الصُّحُفِ الْأُولَى * صُحُفِ إِبْرَاهِيمَ وَمُوسَى﴾

*And this is in the books of the earliest (Revelations). * The books of Abraham and Moses.*

Thus it is important to prepose the books of Abraham or more precisely the word "Abraham" in order to preserve the rhyme of the verses.

3- Ar-Râzî discusses preposing according to the context of the situation. For example preposing for majority or preference, Ar-Râzî discusses in detail this function of word order which leads him to go beyond this point to study change in sentence/clause order. Although change in sentence order is not the subject matter of this thesis (which is change in word order within the sentence), I will give one example in order to illustrate Ar-Râzî's capability in this area:

3-94

-(16:4-5: pp. 731-32)

﴿خَلَقَ الْإِنْسَانَ مِنْ نَظْفَةٍ فَلَذَا هُوَ خَصِيمٌ مَبِينٌ * وَالْإِنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دَفْعٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ﴾

He has created man from a sperm-drop, and behold this same [man] becomes an open disputer! And cattle He has created for you [men] from them ye derive warmth, and numerous benefits, and of their [meat] ye eat.

Ar-Râzî (الرازي/Ar-Râzî, 1990, vol. 19: pp. 181-82) says the first clause is preposed because it talks about man, who is better and more favoured than **الانعام** the cattle which are the topic of the second clause. Going back to non-canonical word order, Ar-Râzî notices that there is non-canonical word order at the very end of the second verse ﴿وَمِنْهَا تَأْكُلُونَ﴾, (Pp+V+Fa). For him, the prepositional phrase is preposed for particularisation. This preposing indicates that the cattle were mostly created to be particularly eaten, or that only the meat of the cattle the people should eat. The original word order is (V+Fa+Pp) ﴿تَأْكُلُونَ مِنْهَا﴾.

4- Although Ar-Râzî excelled in highlighting the elegance of the other types of non-canonical word order in Qur'anic discourse, he virtually did not disregard the most important type of non-canonical word order. This type might be called the simple (or

obvious) word order such as preposing the object, prepositional phrase and the *khavar*. Preposing the object, for example, can be seen in this verse:

3-95

-(4:70/ p.309)

﴿فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ﴾

O+V+Fa O+V+Fa

Some (of these) [passengers] they called impostors, and some they (go so far as to slay) [the emphasised word between brackets is my own word].

As is shown above, the structure of this verse is (O+V+S). This indicates that there is non-canonical word order. Ar-Râzî (الرازي, 1990, v.12: p. 47) says:

ما الفائدة في تقديم المفعول في قوله تعالى "فريقا كذبوا وفريقا يقتلون"؟
الجواب: قد عرفت أن التقديم إنما يكون لشدة العناية، فالتكذيب والقتل وإن
كانا منكراين إلا أن تكذيب الأنبياء عليهم الصلاة والسلام وقتلهم أقبح، فكان
التقديم لهذه الفائدة.

What is the benefit in preposing the object in Allah Almighty's saying: فريقا كذبوا وفريقا يقتلون? The answer is: you know that preposing is used to indicate great concern [about what is preposed]; and given that denial and killing are reprehensible, but that denial and killing of the prophets (peace be upon them) [in what they are saying] are more ugly [than denial or killing of any other person], therefore, the preposing has been used to indicate this purpose [my translation].

The point here is that, Ar-Râzî is the second scholar among exegetes who successfully pursued the study of non-canonical word order. It should be stressed, however, that he did not study this style as an independent subject. He simply discussed it whenever he encountered verses exhibiting non-canonical word order.

3.4.1.3.

Abu Hayyân (654/1256 - 745/1344) أبو حيان

Abu Hayyân is another exegete who discussed non-canonical word order in his book البحر المحيط *Al-Bahr Al-Muhîṭ*. He was influenced by Az-Zamakhsharî and Ar-Râzî.

Abu Hayyân's treatment of non-canonical word order can be classified, for the purposes of this thesis, into four types. Because his study of this style is very similar to Ar-Râzî's study, I shall discuss it only briefly.

1. Abu Hayyân broaches the subject of non-canonical word order by studying the simple non-canonical word order. Under this type of word order he starts with a consideration of preposing the prepositional phrase, as in the following verse:

3-96

-(3:122/ p.177)

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

And in Allah should the faithful (ever) put their trust.

The structure of this verse is (Pp + V + Fa) whereas the structure of the canonical word order is (V + S + Pp). Abu Hayyân comments on this, pointing out that the reason for preposing الجار والمجرور *the prepositional phrase* is to indicate the speaker's concern of the preposed word/phrase or to indicate particularisation (أبو حيان/Abu Hayyân, 1978, v.3: p. 47):

قدم الجار والمجرور للاهتمام أو للاختصاص على مذهب من يرى ذلك.

The prepositional phrase is preposed to show [the speaker's] interest [in what is preposed] or to indicate particularisation according to those [i.e. Az-Zamakhsharî and others] who hold this view [i.e. that the preposing in this verse indicates particularisation] [my translation].

2. Some exegetes have argued whether certain verses exhibit non-canonical word order or not. Their argument is based on the meaning of such verses and not on the canonical positions of the words in a verse. In other words this type of word order can be governed only by the meaning of the utterance. As has been noted earlier, this type of word order is known as التقديم والتأخير الخفي أو المختلف فيه *the hidden or controversial non-canonical word order*. Abu Hayyân like Ar-Râzî does not fully accept this type of word order. For example, Abu Hayyân rejects non-canonical word order in the following verse:

3-97

-(2:130/ pp. 52-53)

﴿ولقد اصطفيناه في الدنيا وإنه في الآخرة لمن الصالحين﴾

Him we chose and rendered pure in this world and he will be in the hereafter in the ranks of the righteous

Abu Hayyân comments on this verse saying (أبو حيان, *op. cit.*; vol. 1: p. 395):

قال الحسن بن الفضل في الكلام تقديم وتأخير، التقدير، ولقد اصطفيناه في الدنيا وفي الآخرة وإنه لمن الصالحين، وهذا الذي ذهب إليه خطأ ينزه كتاب الله عنه.

Al-Hasan Bin Fadhl has said: "There is a non-canonical word order in the utterance; the intended meaning is ولقد اصطفيناه في الدنيا وفي الآخرة وإنه لمن الصالحين". But this view of his is wrong. The Holy Qur`ân should be deemed far above such word order [My translation].

Abu Hayyân does not explain why this view is wrong. He, however, accepts this type of non-canonical word order when there are no other alternatives which may give the plain meaning. This point can be found in his comments on a verse such as:

3-98

-(3:55/ pp.156-57)

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ إِنِّي جَاعِلٌكَ وَرَافِعَكَ إِلَيَّ﴾

Behold! Allah said: O Jesus! I will take thee and raise thee to Myself.

In discussing the reasonable meaning of this verse Abu Hayyân gives ten different but possible explanations of some other exegetes and grammarians. He opts for the explanation given by Al-Farrâ` which proposes that the verse exhibits non-canonical word order (أبو حيان/Abu Hayyân, *op. cit.*; v.2: p. 473):

وقال الفراء في الكلام تقديم وتأخير

Al-Farrâ` says that the discourse exhibits non-canonical word order

Abu Hayyân, does not discuss the type of word order in the above verse, or even why he believes that the verse exhibits non-canonical word order. Here, I will explain why Al-Farrâ` and Abu Hayyân say that the verse exhibits non-canonical word order though they do not demonstrate it explicitly. The order of the elements in this clause is canonical. The exegetes, however, have argued about its meaning. The word **متوفيك** *I will take you* in this verse comes before the word **رافعك** *raise you*. The external meaning **المعنى الظاهري** of the verse is that Jesus will die and will be raised to *Allah*. But Muslims believe that Jesus was taken up to *Allah* first and will appear again just before the Final Day and then he will die. Consider these verses:

3-99

-(4:157-158/ p.267)

﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ... بَل رَفَعَهُ اللَّهُ إِلَيْهِ﴾

*But they killed him not, nor crucified him. Only a likeness of that was shown to them...
Nay, Allah raised him up unto himself.*

To obtain this meaning, Al-Farrâ` and Abu Hayyân suggest that the clause exhibits non-canonical word order and the intended meaning is:

يا عيسى إني رافعك إلي و متوفيك 3-100

3. Abu Hayyân discusses another type of word order. That is what is preposed in one verse and postposed in another **ما قدم في آيه وأخر في أخرى**. Abu Hayyân (أبوحيان, *op. cit.* 2: pp. 163-66) notes that some Qur`anic words are preposed in some verses and postposed in others. This is the case for instance in these two verses:

3-101

-(2:221/ p.95)

﴿وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ﴾

But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness.

3-102

-(3:133/ p.180)

﴿وسارعوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ﴾

Be quick in the race for forgiveness from you Lord and for a Garden....

3-103

-(57:21/ p.1695)

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ﴾

Be ye foremost (in seeking) forgiveness from your lord, and a Garden (of Bliss)...

Abu Hayyân notes that in the Holy Qur`ân the word *المغفرة* forgiveness usually comes before the word *الجنة* garden/paradise, because *المغفرة* forgiveness is the only reason to enter *الجنة* garden/paradise. So, rhetorically the word *المغفرة* forgiveness should be placed before the word *الجنة* garden/paradise as in the second example. But in the first example in particular it is better to put the word *الجنة* paradise before the word *المغفرة* forgiveness for a rhetorical purpose. This is what is called in Arabic *المقابلة* antithetical parallelism. Compare this clause (i.e. example 3-70) with the clause before it in the same verse:

3-104

-(2:221/ p.95)

﴿أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ﴾

Unbelievers do (but) beckon you to the fire.

In the verse it is mentioned that "the unbelievers call for *النار* the fire;" therefore, it is better to antithesize this with "and Allah calls for *الجنة* garden/paradise": *أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ* والله يدعو إلى الجنة والمغفرة. So for the purpose of antithesis, the word *الجنة* garden/paradise comes before the word *المغفرة* forgiveness.

4. The fourth type, which Abu Hayyân talks about in some depth is preposing according to the context of the situation. He discusses this type in using a verse such as:

3-105

-(3:158/ p.189)

﴿لَّئِن مَّتَّعْتُمْ أَوْ قُتِلْتُمْ لَّإِلَٰهِي اللَّهُ تَحْشُرُونَ﴾

And if ye die, or are slain, Lo! It is unto Allah that ye are brought together.

Abu Ḥayyân (أبو حيان, 1978, vol. 4: p. 97) points out that the reason for preposing the word *متم* (you) died before the word *قتلتم* (you are) slain is that those who die of other causes are much greater in number than those who are killed. Abu Ḥayyân says (أبو حيان, *op. cit.*):

فَدَمَ الْمَوْتُ عَلَى الْقَتْلِ لِعُمُومِهِ وَلِأَنَّهُ أَغْلَبُ فِي النَّاسِ مِنَ الْقَتْلِ
'Death' is preposed before 'killing' because of its [i.e. death's] generality and its more common occurrence among people than 'killing' [My translation].'

So the rhetorical purpose of this preposing is for 'usualness/commonness'. Another example of this type of non-canonical word order can be found in this verse:

3-106

-(2:233/ p. 103)

﴿وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ﴾

But he shall bear the cost of their food and clothing.

Abu Ḥayyân (أبو حيان, 1978, vol. 2: p. 213) says that the word *رزقهن* 'their food' comes before the word 'clothing', for feeding the divorced mothers is more important than clothing them. Therefore the rhetorical purpose of this change in word order is to express importance .

Abu Ḥayyân tries to demonstrate the rhetorical purposes of non-canonical word order in Qur'anic discourse. He benefits much from Ar-Râzî. He does not, however, give special importance to non-canonical word order, rather, it is discussed among variety of different rhetorical subjects.

3.4.2.

Second group

The second group of exegetes did not care about non-canonical word order, sometimes mentioning it and other times ignoring it. Aṭ-Ṭabarî and Al-Qurtubî are cases in point.

3.4.2.1.**الطبري (224/838 - 310/922) At-Tabarî**

In his book *Jami^c Al-Bayân Fî Tafsîr Al-Qur`ân* جامع البيان في تفسير القرآن

At-Tabarî explains some verses which exhibit non-canonical word order without even mentioning it. For example, At-Tabarî (الطبري, 1987, vol. 1: p. 198) explains the meaning of this verse:

3-107

(2:40/ p. 18)

﴿وَأَيُّهَا فَارْهَبُونِ﴾

And fear none but me.

But he does not mention that this verse has non-canonical word order [O + V + Fâ^cil]. The canonical word order of this verse is:

3-108 فارهبوني or فارهبوا إياي

V + Fâ^cil + O V + Fâ^cil + O

In the case of some other verses, At-Tabarî states that they exhibit non-canonical word order but without explaining the type of word order or the rhetorical purpose of this order:

3-109

-(3:152/ pp. 183-86)

﴿حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا

أَرَاكُمْ مَا تَحْبُونَ﴾

Until Ye flinched and fell to disputing about the order and disobeyed it after He brought you in sight (of the Victory) which ye covet.

At-Tabarî says (الطبري, 1987, vol. 3: p.85):

قيل أنه من المقدم الذي معناه التأخير

It has been said that this is a type of preposing which has the meaning of postposing

At-Ṭabarî then points out that the canonical order is (الطبري, *op. cit.*):

حتى إذا تنازعتهم في الأمر فسلتم وعصيتهم من بعد ما أراكم ما تحبون 3-110

He does not, however, comment or give his opinion on this word order.

3.4.2.2.

القرطبي (557/1161 - 631/1233) Al-Qurtubî

Al-Qurtubî is another figure who represents this group. In his book *تفسير القرطبي* Tafsîr Al-Qurtubî, for example, he explains this verse:

3-111

-(2:96/ p. 39)

﴿ولتجدنهم أحرص الناس على حياة ومن الذين أشركوا﴾

Thou wilt indeed find them, of all people, most greedy of life, even more than the idolaters

Al-Qurtubî says (القرطبي, 1935, v.2: p. 34):

وقيل في الكلام تقديم وتأخير والمعنى ولتجدنهم وطائفة من المشركين أحرص الناس على حياة

It has been said that the discourse exhibits non-canonical word order, and the [intended] meaning [i.e. the canonical order] is: لتجدنهم وطائفة من الذين أشركوا [My translation].

Like At-Ṭabarî, Al-Qurtubî does not comment on this word order. Al-Qurtubî sometimes explains certain verses which clearly exhibit non-canonical word order without pointing out that they exhibit non-canonical word order, as in the following verse (القرطبي/Al-Qurtubî, 1965, vol. 15: p. 78):

3-112

-(37:47/ p. 1348)

﴿لا فيها غولٌ ولا هم عنها ينزفون﴾

Free from headiness; nor will they suffer intoxication therefrom

Az-Zamakhsharî, however, who lived before Al-Qurtubî stresses that this verse exhibits non-canonical word order. The prepositional phrases **فيها** and **عنها** are preposed to indicate particularisation.

3.4.2.3.

Modern exegetes

It is to be expected, that modern exegetes such as Al-Murâghhî, Al-Khatîb, Hijâzî and Sayyed Qutub, will be much concerned with non-canonical word order in the Holy Qur'ân, simply because they have studied the discussions of the previous exegetes on the subject of non-canonical word order. A man of letters, such as Sayyed Qutb devotes some of his well known exegesis **في ظلال القرآن** *Fî Zhilâl Al-Qur'ân* to the elegance of the Qur'anic styles, nevertheless, he does not mention the style of non-canonical word order in his work. I believe that the major reason for the ignoring of this subject by the latter exegetes is that this group of exegetes were concerned to explain and clarify the meanings of the Holy Qur'ân and also to extract the rules of Islamic law **أحكام الشريعة الإسلامية** rather than discussing rhetorical issues in Qur'anic discourse.

To conclude, it has been said that there are some exegetes who have served the study of non-canonical word order in the Holy Qur'ân. I have given some examples of this group such as Az-Zamakhsharî, Abu Hayyân and Ar-Râzî. In addition to their discussion of the known types of word order, they discovered a new type of non-canonical word order. That is **التقديم والتأخير الخفي أو المختلف فيه** *the hidden or controversial non-canonical word order* which was never previously discussed. This indicates that non-canonical word order expressions are rich in Qur'anic discourse and need to be studied more extensively. In contrast to this group, there are some exegetes who have almost ignored this style. At-Tabarî and Al-Qurtubî, for example, have just mentioned that there is non-canonical word order in the Holy Qur'ân without giving any further comments, while Al-Murâghhî and Qutub, have completely ignored this style in their commentaries.

3.5.

Conclusion

In the foregoing pages I have provided a review of the work of those scholars who have dealt with non-canonical word order. Now, we come to the conclusion of this literature review. To simplify the discussion I have classified these scholars into three main categories: grammarians, rhetoricians, and exegetes. It should be stressed that this literature review had as its aim the investigation of the way in which non-canonical word order has been studied in the past and the highlighting of any deficiencies there in. This analysis has thus helped to determine the points from which the present study should start. Here are the main points which I have extracted from the literature review:

- 1- The first attempts to study non-canonical word order were made by grammarians. Their study took the shape of remarks which were found scattered throughout their work. It is not surprising therefore that their study of non-canonical word order is basic and unorganised. However, the work of Sibawayh and Ibn Jinnî in particular, provided a basis for the rhetoricians and exegetes to start their investigation of this style.
- 2- Rhetoricians studied the style of non-canonical word order through Arabic utterances and some verses of the Holy Qur'ân. This study was activated in the period of Al-Jurjânî and Ibn Al-Athîr. It was subsequently extended to include a discussion of some rhetorical purposes of using non-canonical word order. The study of non-canonical word order began to decline in the period of As-Sakkâkî who subjected it to codification and left it as a stagnant subject.
- 3- Although non-canonical word order is a rhetorical subject, rhetoricians did not study this subject alone in separate works. They discussed non-canonical word order in relation to other rhetorical subjects. Al-Jurjânî for example, studied it as an example to prove his theory of *النظم* *An-Nazhm*. So there was still a need for a more concentrated and organised approach.
- 4- Exegetes were concerned with this style much more than grammarians and rhetoricians. They studied this style for two reasons. The first was to help in finding the plain and intended meanings of some verses. The second was to show the elegance of non-canonical word order in Qur'anic discourse. By their beautiful researches in Qur'anic discourse, the exegetes served the study of non-canonical word order very well. Moreover, they discovered what is now known as the hidden non-canonical

word order التقديم والتأخير الخفي. They did not, however, focus on the rhetorical purposes of non-canonical word order. They also did not study this style in separate works, and some of them (*e.g.* Ibn Kathîr) did not study the use of non-canonical word order at all.

3- From the literature review we can also conclude that the elegance and extensiveness of non-canonical word order are regarded as more noteworthy in Qur'anic discourse than in other Arabic works.

6- As far as rhetorical purposes are concerned we can say that most if not all of the rhetorical purposes are classified under a general purpose which is **importance** الأهمية (of the preposed element/s) as Sîbawayh called it eleven centuries ago or **emphasis/focus** as Western's scholars called it now. After Sîbawayh, a number of scholars, specially Al-Jurjânî (*c.f.* 3.31.1.) clarified the notion of importance/emphasis by sub-classifying this purpose into sub-categories such as particularisation, restriction, *etc.*

7- It is obvious that there are deficiencies in the field of non-canonical word order which may cause problems for the translator. As a matter of fact, non-canonical word order is one of the more serious problems which a translator may come across. It does not occur randomly but it is used for a rhetorical purpose and this should not be forgotten when translating an Arabic text.

The translator may realise that the given clause exhibits non-canonical order and he may know the rhetorical purpose/s of this order but he faces the problem of transferring this order and/or its rhetorical purpose/s into his target language without losing sight of other linguistic features of the source text during the process of translating.

Our task, then, is to study non-canonical word order, and especially its rhetorical purposes, through Qur'anic discourse. In the applied part of this thesis, I intend to study the treatment of certain translations of some verses that exhibit non-canonical word order and discuss whether any of them convey the rhetorical purpose of non-canonical word order as it is found in the Arabic text. If none of them do so, I will attempt to provide my own proposed solution for each particular problem.

Chapter Four

Rules, Types, and Rhetorical Purposes

Of

Non-Canonical WO in Arabic

4.0.

Layout

This chapter consists of seven main sections. Section One is the introduction. Section Two discusses rules of non-canonical word order within the Arabic sentence. Section Three discusses the main rhetorical purposes of non-canonical word order in Arabic. Section Four is the conclusion.

4.1.

Introduction

In the foregoing chapter, I have introduced, the studies of the TALs (traditional Arab linguists) on the subject of non-canonical word order, known in Arabic as **التقديم والتأخير**. This automatically leads us to investigate the non-canonical order according to different types of treatment: the syntactic treatment, *i.e.* the TAGs' treatment and the pragmatic treatment, *i.e.* the TARs' (traditional Arab rhetoricians) treatment. The connection between these two treatments supports the conclusion reached by Al-Jurjânî at the end of his discussion of his theory **النظم** *An-Nazhm* (cf. 5.3 & 5.4).

Thus, the present chapter will show that non-canonical word orders can be of different types (syntactic analysis) and be used for different purposes (pragmatic analysis). This, however, does not mean that non-canonical word order can be used freely without any rules governing it within the sentence. These rules as well as the types and purposes of non-canonical word order will be pointed out concentrating on investigated examples from the Holy Qur`ân. Examples from the Holy Qur`ân will support our point mentioned earlier which emphasises that the study of non-canonical word order is very narrow if it is discussed apart from the Qur`anic discourse. This is the general goal of this chapter.

In short, this chapter is divided into two main parts; the first part is 'syntactically oriented' while the second is 'pragmatically oriented'.

Before continuing, it may be useful to consider the following two points: the first discusses WO as a determiner of sentence types in Arabic. The second can be formed in the following question: is Arabic a free word order language, as it is typically described?, or more specifically, is Arabic word order controlled by specific rules binding its movement within the sentence? Consider sentences like the following:

4-1 جاء محمدٌ راكباً

came-(he) [rheme] + Muhammad-nom. [theme] + riding-accus. [complement/hâl].
Muhammad [theme] came riding [rheme]

4-2 محمدٌ جاء راكباً

Muhammad-nom. [theme] + came-(he)[rheme] + riding-accus. [complement].
It was **Muhammad** [theme] who came riding [rheme]. Or Muhammad [theme] came riding [rheme]

4-3 راكباً جاء محمدٌ

riding-accus.[complement] + came-(he)[rheme] + Muhammad-nom.[theme]

It was riding, Muhammad came.

4-4 جلس محمدٌ في الفصل

sat-(he) [rheme] + Muhammad-nom. [theme] + in the class-gent [complement]

Muhammad [theme] sat in the class [rheme]

4-5 محمدٌ جلس في الفصل

Muhammad-nom. [theme] + sat-(he)[rheme] + in the class-gent.[complement]
It was **Muhammad** [theme] who sat in the class[rheme]. Or **Muhammad** [theme] sat in the class[rheme].

4-6 في الفصل جلس محمدٌ

in the class-gent.[complement] + sat-(he)[rheme] + Muhammad-nom.[theme]
It was **in the class**, Muhammad sat. Or **in the class** Muhammad sat.

The *hâl*, in examples of the first group 4-1 & 4-2 and 4-3, has transferred freely from one position to another, initial, medial and final position. In the second group 4-4 & 4-5 and 4-6, the adverb (the prepositional phrase or more generally the quasi-sentence *شبه الجملة*) has also transferred freely from the initial position to the last position. This suggests that Arabic seems to manifest a free word order. This is, however not always the case; in reviewing the literature of the traditional Arab grammarians (TAGs), we will find that the movement of the constituents within the sentence is bounded by certain rules. Therefore this chapter will give an account of the rules governing the movement of the main and common constituents within the Arabic sentence as found in the TAGs' literature.

4.2.

WO as a determiner of sentence types

Az-Zamakhsharî discusses *كلام* utterance and *جملة* sentence saying (الزمخشري/Az-Zamakhsharî, *المفصل* Al-Muffaṣṣal: p. 15):

والكلام هو المركب من كلمتين أسندت إحداهما إلى الأخرى، وذلك لا يتأتى إلا في اسمين، كقولك: زيد أخوك وبشر صاحبك أو في فعل واسم، نحو قولك: ضرب زيد و انطلق بكر، ويسمى الجملة.

The utterance consists of two words one of which is predicated to the other. This can be only done by joining two nouns such as 'زيد أخوك' 'Zayd [is] your brother' and 'بشر صاحبك' 'Biṣer [is] your friend'; or by joining a verb with a noun such as 'ضرب زيد' 'Zayd [was] beaten' and 'انطلق بكر' 'Bakr [is] going away'. This is called a sentence [my translation and emphasis].

So according to the TAGs the Arabic sentence should be, minimally, composed of two words linked by a predication relationship, either noun+noun [SP WO], verb + noun [VS WO] or noun + verb [SV WO]. The first two combinations form the basic sentence types in Arabic, nominal and verbal sentence respectively, while the third combination is a controversial one. Nominal sentences are composed of noun + noun as exemplified in 4-7 and 4-8 below and/or according to the school of Baṣrah (but not of Kufah), noun+verb as exemplified in 4-9 below. These two combinations, according to the traditional Arab grammarians (specially those of Baṣrah), constitute the main slots or parts of the nominal sentence, *المبتدأ* the *mubtada* /subject (or topic) and *الخبر* the *khabar*/predicate (or comment):

4-7

-(24:35/ p. 1015)

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

Allah-nom.[Mu] + light the-heavens and the-earth [Kh]

n

n

Allah is the Light of the heavens and the earth

4-8 المدرسة جميلة

Mu + Kh

n

n

The school is beautiful

4-9

-(2:75/ P. 31)

وَهُمْ يَعْلَمُونَ

Mu + Kh

n

v

They understood it.

Verbal sentences, on the other hand, are composed of verb + noun as exemplified in 410 below and/or according to the school of Kufah (but not of Baṣrah) noun + verb as exemplified in 4-11 below. These also constitute the two main slots/parts, **فعل** *a verb* and **فاعل** *fāʿil/a subject* (of a verbal sentence):

4-10 جاء محمد

Came [rheme] Muhammad [theme]

Muhammad came

4-11 محمد جاء

Muhammad [theme] came [rheme]

According to the Baṣrah grammatical school, in order to obtain a verbal sentence in its unmarked status, the verb should be in initial position, as in:

4-12

-(24:35/ p. 1017)

﴿وَيَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

V S

Allah doth set forth parables.

But if the *fâ'il*/subject of the sentence precedes its verb then it is called a nominal sentence. This corresponds to the SVO word order. What is in the initial position is then the *mubtada'*/subject (theme) of the sentence and what follows *i.e.* the VP is the *khabar*/predicate (rheme). Consider the following:

4-13

-(2: 105/ p. 43)

﴿وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ﴾

Mu. Kh (v+implicit pro.)

But Allah will choose for His special mercy whom He will.

The Kufan school, on the other hand, consider example 4-13 a verbal sentence and *الله* *Allah* a preposed *fâ'il*/subject. The controversial structure noun + verb deserves further discussion.

4.2.1.

Clauses with a pre-verbal noun

All the TAGs agreed that sentence 4-14 below is nominal while sentence 4-15 is verbal:

4-14 زَيْدٌ شَجَاعٌ

theme rheme

Zayd[theme] is brave[rheme]

4-15 قَامَ زَيْدٌ

rheme theme

stood up Zayd

Zayd [theme] stood up [rheme]

They disagree in the case of a sentence exhibiting a pre-verbal position filled in by a noun as in:

4-16 زيد قام

Zayd stood up

The grammarians of the Baṣrah school consider this sentence nominal because the sentence initial position for them can be only filled by a *mubtada`*/subject of a nominal sentence and not by *fā'il*/subject of a verbal sentence. Therefore this sentence for them is a nominal sentence with a verbal *khabar*/predicate **جملة اسمية خبرها جملة فعلية**.

The major reason why the grammarians of the Baṣrah school do not allow the preposing of the *fā'il*/subject is that it contradicts the basic principle of government **الإعمال**, according to which, the governed **المعمول**, the *fā'il*/subject (in our example), may not precede its governor **العامل**, the verb.

Their argument is also based on the rule which stresses that in Arabic it is permissible for the *fā'il*/subject of a verbal sentence to be definite or indefinite as in example 4-17 below, whereas the *fā'il*/subject located in a pre-verbal position as in 4-18 below should be only definite. This, for the Baṣrah school, indicates that the function of such a *fā'il*/subject is changed from a *fā'il*/subject (or a subject of a verbal sentence) to a *mubtada`* (or a subject of a nominal sentence):

4-17 جاء رجل

V + N (Fa)

A man came

4-18 *رجل جاء

N (Fa) V

A man came

This argument, however, is rejected by most grammarians because the Arabic sentence never starts with an indefinite element even if it is the *mubtada`*/subject. The grammarians of the school of Kufah, on the other hand, believe that a sentence such as **زيد قام** *Zayd stood up* is a verbal sentence, hence 'Zayd' is a *fā'il*/subject of a verbal sentence which has been preposed for some reason in the speaker's mind such as the importance of the *fā'il*/subject. Ibn Hišām (ابن هشام, 1972: pp. 492-93) says:

فالاسمية هي التي صدرها اسم، كزيد قائم...والفعلية هي التي صدرها فعل، كقام زيد...وقم...والمعتبر أيضاً ما هو صدر في الأصل فالجملة من نحو "كيف جاء زيد"...ومن نحو ﴿ففرقاً كذبتهم وفرقاً تقتلون﴾ فعلية لأن هذه الأسماء في نية التأخير.

The nominal [sentence] is what starts with a noun, as 'زيد قائم' 'Zayd is standing'... the verbal [sentence] is what starts with a verb, as 'قام زيد' 'Zayd stood up' ... and 'قم' '(you) stand up'. ... Also to be taken into account is what originally occupies the first position of the sentence. Therefore, the sentences such as 'كيف جاء زيد' 'how did Zayd come?'... and as ﴿ففرقاً كذبتهم وفرقاً تقتلون﴾ "Some (prophets) you called impostors and others you killed", are verbal sentences because these nouns are used with the intention of postposing [i.e. they are preposed and their original position is somewhere other than the first position] [my ellipsis and translation].

4.2.1.1

The underlying Word order in Arabic

In what follows we will try to determine here if such sentences are better regarded as verbal or nominal sentences. This will help us, if we come across such sentences, to identify whether they exhibit non-canonical word order or not in terms of a model based on traditional Arabic grammatical notions. The controversy between the Kufah and Basrah schools indicates that the grammarians' definition of a nominal sentence as a sentence which starts with a noun and a verbal sentence as one which begins with a verb, is not precise enough because they disagree about a sentence such as, زيد قام *Zayd stood up*, though it starts with a noun.

The rhetoricians and some grammarians (cf. الجرجاني/*Al-Jurjânî*, 1984: p. 174 and القزويني/*Al-Qazwîni*, 1985: p. 191. See also عباس/*Abbâs*, 1989, vol. 2: p. 92 and ضيف/*dhâif*, النحو: p. 253) give a precise definition of the nominal and verbal sentences. They believe that the nominal sentence (i.e. a sentence based on the noun) is essentially characterised by الدوام والثبوت *permanency and continuity*. The verbal sentence, on the other hand, indicates a meaning of الحدوث والتجدد *occurrence and*

renewal; that is to say the predicative relationship has a dynamic and progressive aspect. Consider the following two verses

4-19

-(38:18-19/ pp. 1374-75)

﴿إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ * وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَابٌ﴾

It was We that made the hills declare in unison with him, Our praises, at eventide and at break of day. And the birds gathered (in assemblies) all with him did turn (to Allah).

In his book *الكشاف* *Al-Kaššâf*, Az-Zamakhsharî (الزمخشري, vol. 3: p. 320) explains that the above verse in accordance with the previous definition:

فإن قلت: هل من فرق بين "يسبحن" و "مسبحات"؟ قلت نعم. وما أختير "يسبحن" على "مسبحات" إلا لذلك، وهو الدلالة على حدوث التسبيح من الجبال شيئاً بعد شيء، وحالا بعد حال، وكان السامع مُحاضر تلك الحال، يسمعها تسبح... وقوله: "محشورة" في مقابلة "يسبحن" إلا أنه لما لم يكن في الحشر ما كان في التسبيح من إرادة الدلالة على الحدوث شيئاً بعد شيء جيء به اسماً لا فعلاً، وذلك أنه لو قيل: وسخرنا الطير يحشرن- على أن الحشر يوجد من حاشرها شيئاً بعد شيء، والحشر هو الله عز وجل - لكان خلفاً؛ لأن حشرها جملة واحدة أدل على القدرة.

If you say: Is there any difference between يسبحن glorify and مسبحات glorified? I would say yes. 'Glorify/declare', as a verb, has been chosen instead of glorious, as a noun [i.e. adjective], to indicate the gradually occurrence [emergence] of glory from the hills as if you are hearing them,.... And the word محشورة gathered has been chosen as a noun [i.e. an adjective] instead of a verb يحشرن to be gathered in order to indicate the constancy of gathering to Allah, and to not give the indication of the occurrence [event]. If it had been said وسخرنا الطير يحشرن We made the birds to be gathered, using the verb instead of the noun, this would indicate that الحشر the gathering had been done by Allah gradually. The use of the noun [adverb] 'gathered' means that the gathering of them [the birds] all at once has been done by Allah, which gives a greater sense of miracle and power [my ellipsis and translation].

Aḥmad Maṭlûb (مطلوب, 1980: pp. 141-42) explains the difference between nominal and verbal sentences in more detail. Maṭlûb stresses that the predicative relationship of the nominal sentence exhibits neither dynamic nor temporal aspects, since nouns

are essentially characterised by unchangeability, *i.e.* permanency الثبوت. Maṭlûb argues that the nominal sentence may indicate تخصيص *particularisation* or تأكيد *emphasis*. In contrast to this, Maṭlûb says that the predicative relationship of the verbal sentence must indicate the dynamic and temporal aspects. To stress this, Maṭlûb cites the following examples (*op. cit.*) :

4-20

-(53:43/ p. 1643)

﴿وَأَنَّهُ هُوَ أَضْحَكَ وَ أَبْكَا﴾

That it is He who granteth laughter and tears.

4-21

-(27:17/ p. 1094)

﴿وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ﴾

And before Solomon were marshalled his hosts.

In example 4-20 Maṭlûb says the noun (*i.e.* the pronoun هو *he*) comes first to indicate particularisation. In example 4-21 on the other hand the verb comes first just to give an information about something that has taken place in the past (*i.e.* to indicate the temporal aspect) (مطلوب, 1980: p.141).

Basing our judgement on the above definition of nominal and verbal sentences, we can decide (mainly from the rhetorical point of view) that a sentence such as زيد قام *Zayd stood up* is a verbal sentence. To put it in other words, we can generalise that if the rheme of a sentence is a verb, then the sentence can be classified as a verbal sentence (*cf.* السامرائي/As-Sâmerâ`î, الفعل *Al-Fiʿl*: p. 204). It is a verbal sentence because it indicates an occurrence حدث (*i.e.* the predicative relationship has a dynamic aspect) which is the act of 'standing' that has been done by 'Zayd' in زيد قام *Zayd stood up*. Besides the predicative relationship is bounded by a time/tense (which is the past in this example). Thus 'Zayd' in زيد قام *Zayd stood up* is *fāʿil*/subject which has been preposed for a rhetorical purpose as we will discuss later on.

If we refer to the rhetoricians we will find that they divide the sentence, irrespective of whether it is a verbal sentence or a nominal sentence, into two basic constituents. The first constituent is المسند إليه *the theme* about which the sentence is made and the second one is المسند *the rheme* which is a predicate or communication about the theme. In a sentence such as السماء صافية *the sky is clear*, for instance, the rheme, the word صافية *clear*, forms the predicate stated about the theme السماء *the sky*.

According to the rhetoricians the theme **المسند إليه** may function in a sentence as one of the following :

1- *Mubtada`* /subject which has *khābar*/a predicate as in:

4-22 **السماء صافية**

theme [Mu]/ **مسند إليه** rheme [Kh]/ **مسند**

The sky [theme] is clear [rheme]

2- *Fāʿil*/subject of an active verbal sentence (or agent) as in:

4-23 **جاء محمد**

V [rheme] Fa. [theme]

Muhammad [theme] came [rheme]

3- *Fāʿil*/subject of the passive (or pro-agent) *i.e.* **فاعل** as in:

4-24 **قتل الولد**

V [rheme] Fa. pass [theme]

The boy [theme] was killed [rheme]

They also indicate that not everything that occurs initially is always **المسند إليه** *the theme* as some European linguists (especially Halliday) argue for the English language as is shown in the English translation above and as will be seen later on.

The second part of the clause, the rheme **المسند** may also function as one of the following:

1- The *mubtada`* /subject after the interrogative or negative particle when it is either:

a- An active participle **اسم الفاعل** as in (**ابن هشام** /*Ibn Hišām*, *op. cit.*: p. 180):

4-25 **أ فائم زيد؟**

interr.pr. Mu (act.par.) Fa.

Is Zayd [theme] awake [rheme]?

2- A passive participle² **اسم المفعول** as in (**ابن هشام** /*Ibn Hishām*, *op. cit.* See also **ابن عقيل** /*Ibn ʿaqīl*, 1985, vol. 2: p. 354)³:

4-26 **ما مضروب زيد**

neg. par. Mub (pass.par.) Fa. (of the passive or pro-agent)

Zayd [theme] is not beaten [rheme]

3- The *khabar*/ predicate of a nominal sentence as in:

4-27 السماء صافية

Mu. Kh.

The sky [theme] is clear [rheme]

4- The verb in a verbal sentence as in:

4-28 جاء محمد

v Fa

Muhammad [theme] came [rheme]

So, rhetoricians divide a sentence according to its function into two essential parts, *المسند إليه* the theme and *المسند* the rheme and join them by a predicative relation *علاقه إسناديه*. For example, if we say *السماء صافية* the sky is clear, we in fact, assign the clearness to the sky. These two parts, as mentioned earlier, are what grammarians call *mubtada'*/subject (topic) and *khabar* (predicate/comment), in a nominal sentence and *fa'il*/subject and verb in a verbal sentence, respectively. For the sake of comparison and exposition the above examples can be parsed [grammarians' analysis] (a) and thematically analysed [rhetoricians' analysis] (b) as follows:

4-29	صافية	السماء
(a)	Khabar	Mubtada'
(b)	rheme مسند	theme مسند إليه

4-30	محمد	جاء
(a)	Fa'il/subject	verb
(b)	rheme مسند	theme مسند إليه

4-31	الولد	قتل
(a)	subject of the passive	verb (passive voice)
(b)	rheme مسند	theme مسند إليه

4-32a	زيد	قائم	أ
(a)	Fa'il, replaces khabar	active participle: mubtada'	interr. par.
(b)	theme مسند إليه	rheme (preposed) مسند	

Figure 6-1

TAGs analysed 4-32 in two ways (see notes 2&3): one group analysed it as (a) above and the other as (a) in the following:

4-32b	زيد	قائم	أ
(a)	<i>mubtada'</i>	<i>khabar</i> (preposed)	interrogative particle
(b)	theme مسند إليه	rheme (preposed) مسند	

Figure 6-2

The first analysis given by TAGs, *i.e.* that of 4-32a (a) is similar to Halliday's view that what occupies the initial position in the clause is always the theme (see 2.4.2.1). I believe, however, that these two analyses are in fact, only formally different but functionally they are the same. Though the grammarians gave two different analysis of sentence 4-32 as shown in 4-32a (a) and 4-32b (a), the rhetoricians' analysis remained the same in both 4-32a (b) and 4-32b (b). It has been suggested in this section that the theme can function as the *mubtada'*/subject of the nominal sentence (as is the case with 4-32b) or as the *fā'il*/subject of the verbal sentence (as is the case with 4-32a) and the rheme can function as the *khabar*/predicate (as is the case with 4-32b) or as the *mubtada'* of the active participle **مبتدأ: اسم فاعل** which needs *fā'il*/subject/agent (as is the case with 4-32a). TAGs define the three functions: the *mubtada'*/subject of the nominal sentence, the *fā'il*/subject of the verbal sentence and the theme as almost the same: "what is being talked about." The same also holds true with the definitions of *khabar*/predicate, the *mubtada'* in the active participle and the rheme: what says about *mubtada'*, *fā'il* and theme respectively. So if we say that **قائم** *awake* is **مسند** *rheme* in both analyses and **زيد** *Zayd* is **مسند إليه** *theme* we will eliminate the difference between the grammarians' two views. The analysis, then, will be something like:

4-32c	زيد	قائم	أ
(a)	theme مسند إليه	rheme (preposed) مسند	

Figure 6-3

This analysis also helps in judging the two analyses given by the grammarians as indicated in 6-26a (a) and 4-32b (a) above. The WO structure of 4-32a, according to the TAGs' analysis (a), shows that the sentence is in its typical word order (*mubtada'* precedes *fā'il*/subject which replaces the *khabar* position). While the rhetoricians' analysis 4-32a (b), [thematic analysis] runs counter to the grammarians analysis, it shows that the sentence is in its non-canonical order. Comparing this with the analysis of 4-32b, whether the analysis of grammarians (a) or that of rhetoricians (b), it shows that the sentence is in its non-canonical order. We agree, on the other hand, that the analysis of 4-32c is correct, and its structure shows that it is in its non-canonical order.

This in its output indicates that the analysis, given by some grammarians, of 4-32b is also correct and more reasonable than that of 4-32a.

Two other reasons can also be given to support the view that the TAGs' analysis of 4-32a is negotiable.

The first, relates to the definition of the *mubtada* 'subject. We have said earlier that *mubtada* 'subject is what is being talked about. In this example 'Zayd' is what is being talked about and the rest of the sentence (*i.e.* the *khavar*/predicate. Here the first part of the sentence) talks about him. This, from a functional point view, emphasises that the sentence exhibits non-canonical order: *khavar-mubtada* ' (rheme-theme). In this respect, it can be added here the definition of the *mubtada* 'subject as 'what is talked about' is perhaps worth considering further. Arab grammarians believed that what could 'be talked about' was only an entity-*i.e.* some 'thing' which could be referred to by a noun or noun-phrase. Take a case like *في الحديقة زيد* *Zayd is in the garden*. This is analysed by TAGs as follows:

4-33a *في الحديقة زيد*

Mubtada` *Khavar*

This runs counter to the Prague- school analysis which would be:

4-33b *في الحديقة زيد*

Rheme Theme

The Prague school analysis is a much more reasonable statement (I believe) of the way in which information is 'weighted' in an utterance of this kind.

Secondly, most TAGs (*cf.* *ابن هشام* /*Ibn Hišâm, op. cit.*, *الراجحي* /*Ar-Râjihî*: 1985, *ابن عقيل* /*Ibn ʿaqîl*: 1985 and many others) stress that if the interrogative (or negative) particle is omitted as in 4-34 below, the sentence can not start with *قائم* *awake* which they call the *mubtada* 'subject!:

4-34 *قائم زيد**

Awake Zayd

Zayd [is] awake

but, according to them, the sentence can start with 'Zayd' in the existence or absence of the interrogative (or negative) particle as in 4-35 and 4-36 below respectively:

4-35 هل/أزید قائم؟

Is Zayd [theme] awake[rheme]?

4-36 زید قائم

Zayd [theme] awake [rheme]

The only suggestion for this, as I believe, is that originally **قائم** *awake* is not the *mubtada`*/subject as some TAGs' believe, because when the particle is omitted, the sentence does not accept it (**قائم** *awake/standing*) as its initial position, but accepts the reverse order, i.e. to start with **زید** *Zayd*. Therefore, it is more reasonable to consider **قائم** *awake/standing* as preposed *khabar* and **زید** *Zayd* as the *mubtada`*/subject and thus the canonical order is **زید قائم** *Zayd awake* (cf. also بكر/Bakr, 1985, vol. 2: pp. 42-43). Thus the speaker could start his sentence with *Zayd* but instead he prefers to start with **قائم** *awake* in order to give it a sense of emphasis (although the emphasis is to some extent weak, because this sentence is relatively unmarked in Arabic).

4-37a	زید	مضروب	ما
(a)	<i>fāʿil</i> /sub of pass. voice/ pro-agent, replaces the <i>khabar</i>	passive participle: <i>mubtada`</i>	negative particle
(b)	theme مسند إليه	rheme (preposed) مسند	

Figure 6-4

The parsing analysis (a) shows the sentence as if it is in its canonical/unmarked order while the thematic analysis (b) shows that the sentence is in its non-canonical, but also relatively unmarked order. I say unmarked order, because this structure (and also that of 4-32 above) is used extensively in SA. Thus, the preposing here only gives a weak sense of emphasis. This example justifies why I do not always use terms such as canonical/non-canonical as synonyms for terms such as marked/unmarked respectively. In other words, WO is non-canonical simply because it occurs less frequently than the canonical WO, but it is marked only if it conveys emphasis.

Some TAGs also analysed this sentence (4-37a) in another way as follows:

4-37b	زيد	مضروب	ما
(a)	<i>mubtada`/subject</i>	<i>khavar</i> (preposed) مسند	negative particle
(b)	theme مسند إليه	rheme (preposed)	

Figure 6-5

The comment on 4-32a, b and c can be applied to 4-37 (see also note 2).

4.3.

Rules of non-canonical word order

This section has two main parts: The first will investigate rules of WO in nominal clauses and the second will investigate rules of WO in verbal clauses. This compulsory aspect of word order does not directly concern the rhetorician because it does not involve a rhetorical purpose. Rather the sentence would simply be ungrammatical without it, as will be seen in the following subsections.

4.3.1.

The compulsory arrangement of WO of the constituents in the nominal clause:

It has been said that the nominal sentence consists of two main components, the *mubtada`/subject* and the *khavar/predicate*. Unlike the relatively fixed arrangement between the verb and the *fā'il/subject* in the verbal sentence, the arrangement between the *mubtada`/subject* and the *khavar/predicate* in the nominal sentence is more flexible. This means that the class *الرتبة* of the *mubtada`/subject* and the *khavar/predicate* is, to some extent, free. This also indicates that the *mubtada`/subject* is so called not because of its initial position (thematic position, Halliday's term), but because it is governed (by old information) محكوم عليه. The *khavar/predicate* being the governor الحكم comes after it. The *mubtada`*, then is called *mubtada`* whether it occupies initial position or last position. This goes counter to Halliday's treatment which, with very few exceptions, ties the initial position/s of the clause to the theme in English (cf. Chapter 2). However, there are some contextual conditions (verbal or situational, i.e. either due to the form of the *mubtada`/subject* or to the context of situation), which restrict the movement of the main components of the

nominal sentence, the *mubtada`*/subject and the *khabar*/predicate, keeping them within the confines of their canonical position.

4.3.1.1.

The *mubtada`*/subject

Within the framework of the TAGs the *mubtada`*/subject should be preposed (*i.e.* should be put in its canonical place) in four cases.

1- If it is an interrogative pronoun (or a particle which occupies initial position (أسماء الصدارة). This tallies with the principle that the interrogatives (and the particles in general) should occupy sentence initial position regardless of their functions whether they are *mubtada`s*/subjects or *khabars*/predicates. In this respect, the *mubtada`*/ subject is usually followed either by a verb as in 4-38 or by a prepositional phrase as in 4-39 as a *khabar*/ predicate:

4-38 من جاء معك؟

who[theme] +(came-(he) + with you-gent.) [rheme]

Who [theme] came with you [rheme]?

4-39 من عندك؟

Who is with you?

2-If it is a noun of admiration اسم التعجب as:

4-40 ما أجمل المنزل !

How beautiful the house is !

4-41 ما أحسنه !

How good he is !

3- If the *mubtada`*/subject is pre-joined with the emphatic morpheme ل La to indicate emphasis, as

4-42 لمحمد كاتب جيد

Muhammad is a good writer.

4- If the *mubtada`*/subject indicates generalisation and is connected to its predicate by the emphatic morpheme **ف** *Fa* as **كل** *every* in:

4-43 **كل عامل فله جزاءه**

Every worker must have his reward

5- If the *mubtada`*/subject is restricted to the *khavar* **حصر المبتدأ في الخبر** as:

4-44

-(4:171/ pp. 271-72)

﴿إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ﴾

For God [theme] is one God [rheme]

4-45 **إنما عيسى صديقي** or **ما عيسى إلا صديقي**

Cisa is nothing but my friend [rheme], or Cisa is only my friend.

7- In ambiguous contexts where neither the *mubtada`*/subject nor the *khavar*/predicate show overt case markings as in:

4-46 **موسى صاحبي**

Mûsa [theme] is my friend [rheme].

7- If both *mubtada`*/subject and *khavar*/predicate are equal in definiteness as in 4-46 or indefiniteness as in 4-47 where each of them can be *mubtada`*/subject as (examples quoted in بكر/Bakr, 1985, vol. 2: pp. 18-28):

4-47 **ضوء القمر ضوء الشموع**

The light of the moon [theme] is the light of candles[rheme].

4-48 **مكافح أمين جندي مجهول**

An honest fighter [theme] is an unknown soldier[rheme]

It is worth mentioning, here, that the compulsory preposing of the *mubtada`*/subject in examples 4-1 to 4-6 and 4-38 to 4-43 is due to the form of the *mubtada`*/subject itself, while preposing it in examples 4-44 to 4-48 is due to the context of situation. The grammatical rules do not prevent the *mubtada`*/subject from replacing its position with the *khavar*/predicate in the latter examples (4-44 to 4-48), but it is the

meaning/the context of situation that forces it to stay in the initial position, since the *khavar*/predicate (which in these examples equals the *mubtada*`/subject) can replace the position of the *mubtada*`/subject to become the *mubtada*`/subject, and thus the old information. This, however, is not what is meant by the speaker.

4.3.1.2.

The *khavar*/predicate

The grammarians also point out that the *khavar*/predicate must be preposed in four cases:

1- If the *khavar*/predicate is an interrogative pronoun (or a particle which occupies initial position) as:

4-49 كيف أنت؟

how-(in nom. position) [rheme] + you-(in nom. position)[theme]

How are you?

4-50

-(75:10/ p. 1857)

﴿ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ

where-(in nom. position) [rheme] + refuge-nom. [theme]

Where [theme] is the refuge [rheme]?

2- If the *mubtada*`/subject is indefinite and the predicate is a prepositional phrase or circumstant as:

4-51 عندي كتاب

I have-gent. (in nom. position) [rheme] + a book-nom. [theme]

I [theme] + have a book [rheme]

4-52 في البيت رجل

A man [theme] is in the house [rheme]

7- If the *mubtada*`/subject is connected by a coreferential pronoun referring to the *khavar*/predicate, as

4-53 في الدار صاحبها

The owner (of the house) is in his house. Or It is in his house, that the owner is.

4-If the *khavar*/predicate is restricted as:

4-54 ما فائز إلا المجتهد

no one + (winner-nom.) [rheme] + except + (the hard worker-nom.) [theme]

No one is the winner except the hard worker. Or The hard worker is the only winner

The canonical order of this sentence, if particles are excluded, is equivalent to

4-55 المجتهد فائز

The hard worker is winner.

but if the *khavar*/predicate is to be restricted, it should be preposed and the focus will be concentrated on the *mubtada* 'subject occurring in a late position within the clause after the exception particle *إلا*.

5-If the speaker/writer wants to focus on/ emphasise the *khavar*/predicate as:

4-56 تميمي أنا

(from a tribe of) Tamîm-nom. [rheme] + I-nom.[theme](am)

I am from (the tribe of) Tamîm. Or From (the tribe) of Tamîm, I am.

The compulsory preposing of *khavar*/predicate is also bounded by contextual conditions, whether verbal as in 4-51 to 4-53 or situational as in 4-55 & 56.

4.3.2.**The compulsory WO of the constituents in the verbal clause:**

As is mentioned earlier, the canonical order of the verbal is VSO. This order is not always strictly adhered to. The *fâcîl*/subject of a verbal sentence may move from its canonical place (between the verb and the object) to other possible places either forward or backward. However, the grammarians set certain conditions to prevent the *fâcîl*/subject from being permuted from its canonical position to other positions within the sentence. These conditions are:

4.3.2.1.**Preposing the fâ^cil/subject before the object: VSO**

Consider the ambiguous contexts where the fâ^cil/subject and the object do not show overt case markings such as:

4-57 نهر موسى الفتى

chided[rheme] + Mûsa-0 (nom.)[theme] + the boy-0 [complement]

Mûsa [theme] chided the boy [rheme].

4-58 ضرب موسى عيسى

Mûsa hit Êisa.

In such ambiguous sentences it is difficult to determine who chided whom as in 4-57 or who hit whom as in 4-58 (*i.e.* which is the fâ^cil/subject and which is the object) since there are no overt case markings to show the subject and the object. This raises an important point in Arabic grammar. This is what is traditionally called البناء. Words in Arabic are said to be either inflectional **معرّبة** or invariable **مبنية**. In Arabic, TAGs have divided speech into three classes: nouns, verbs and particles. For them, nouns are mostly inflectional **معرّبة**, verbs, except the imperfect tense, are mostly invariable **مبنية**, and particles are invariable **مبنية** (*cf.* بكر/Bakr, 1985, vol. 3: p. 23). Words that show case markers in their surface forms are inflectional **معرّبة** while those which are not marked in their surface forms are invariable **مبنية**. This suggests that the fâ^cil/subject and the object in examples 4-57 & 58 are invariable **مبنية**. The covert case markers do not tell which is subject and which is object. For more exposition, consider the following examples:

4-59 نام موسى

slept [rheme] + Mûsa-0 (nom.)[theme]

Mûsa [theme] + slept [rheme].

4-60 قابلت موسى

met (I) + Mûsa-0 (accus).

I met Mûsa

4-61 مررت بموسى

passed (I) + by Mûsa-0 (gent.)

I passed by Mûsa.

In all these three examples 4-59, 60 & 61, the morphological ending of the noun does not change, in spite of the fact that it plays three different grammatical roles in these sentences, *fâcil*/subject, direct object and object of preposition. Depending only on the case markings to assign the functions of the noun in the above examples, 4-59, 60 & 61, is misleading. The difficulty is increased when both the *fâcil*/subject and the direct object are invariable مبنية as in examples 4-57 to 4-61 above. This shows the importance of the overt case markings appearing at the end of words within the Arabic sentence. The speaker/writer, in such sentences, is forced to put the *fâcil*/subject in its canonical position, after the verb and before the object to eliminate any ambiguity resulting from the absence of the case markers from the surface structure of the sentence. TAGs, however, exclude this condition if the ambiguity can be eliminated by means of contextual situation. This can be exemplified as follows:

4-62 أكل الكمثرى موسى

ate + the pear-0 (accus.) + Mûsa-0 (nom.)

Mûsa ate the pear

It is noted that both NPs in the above example are invariable; however, the *fâcil*/subject changes its position to occur after the object. The justification for this is that the meaning of this sentence is simply known: *Mûsa* must logically be, the *fâcil*/subject, the doer while *the pear* must logically be the object. Now we go back to the second condition that focuses the speaker/writer to maintain the *fâcil*/subject in its basic position.

2- If the *fâcil*/subject is an affixed pronoun and the object is an explicit noun إسم ظاهر as:

4-63 رأيت زيدا

saw + I-nom. (*fâcil*: suffixed pronoun) + Zayd-accus.(object)

I saw Zayd.

3- If both the *fâcil*/subject and the object are affixed pronouns:

4-64

-(2:219/ p. 93)

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ ﴾

They ask thee concerning wine and gambling, say: "In them is a great sin".

In يسألونك *they ask you*, in the above example, the *fâ^cil*/subject the pronoun **واو الجماعة** is compulsorily placed before the object **الكاف** *kâf* the 2nd person pronoun **ضمير المخاطب**.

4-If the object is restricted as:

4-65 إنما أكل محمد تفاحة or ما أكل محمد إلا تفاحة

Muhammad ate nothing but **an apple**. Or*It was **an apple** that Muhammad ate [and nothing else].***4.3.2.2.****The fâ^cil/subject before the verb: SVO**

The *fâ^cil*/subject may desert its normal position to be compulsorily placed before both the verb and the object under the following conditions:

1- If the *fâ^cil*/subject is an interrogative pronoun, as

4-66 من جاء زيدا أمس؟

who-0 (nom.) + came + Zayd-accus. yesterday-gent.

*Who came to Zayd yesterday?*2- If the *fâ^cil*/subject functions as a conditional particle as:

4-67 من يلعب معه

Whoever plays, I will play with him.

3- If the speaker, writer wants to focus/emphasise the *fâ^cil*/subject:

4-68 محمد رآني أمس

Muhammad-nom + saw(he) + me-accus. + yesterday

Muhammad saw me yesterday.

This condition is situational, however. Nothing forces the speaker to prepose the *fâ^cil*/subject before the verb (thematizing the *fâ^cil*/subject according to Halliday) except his own desire to focus on the *fâ^cil*/subject.

4.3.2.3.

The object before the *fâ^cil*/subject: VOS

The canonical position of the object is after the *fâ^cil*/subject. The object, however, precedes its *fâ^cil*/subject obligatorily in three cases:

1- If the object is an affixed pronoun and the subject is an explicit/overt noun **إسم ظاهر** as:

4-69 رحمتك الله

blessed + you-accus.(object: suffixed pronoun) + Allah-nom.

May Allah bless you.

2- If the *fâ^cil*/subject is restricted (focus is on *fâ^cil*/subject) as [situational condition]:

4-70 ما أكل التفاحة إلا محمد

No one ate the apple except Muhammad. Or,

It is only Muhammad, who ate the apple.

4-71

-(35:28/ p. 1307)

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

It is only + fear + Allah-accus. + among His servants-gent. the knowers-nom.

Those truly fear God, among His servants, who have knowledge Or, It is only those who know, who fear Allah among His servants [my translation].

3- If the *fâcil*/subject has a co-referential pronoun referred to by the object as:

4-72

-(2:124/ pp. 49-50)

﴿وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ﴾

And remember that Abraham was tried by his Lord with certain commands.

4-73 قَادَ السَّيَّارَةَ صَاحِبُهَا

The car was driven by its owner.

In example 4-72, the object the NP إبراهيم *Abraham* is compulsorily preposed before the *fâcil*/subject, رَبُّهُ *His Lord*, because the *fâcil*/subject has a suffixed co-referential pronoun which refers to the object. By the same token, the object السَّيَّارَةَ *the car*, in 7-73, is obligatorily preposed before the *fâcil*/subject صَاحِبُهَا *its owner*.

4.3.2.4.

The object before the *fâcil* and the verb: OVS

In Arabic it is standard to put the object after the verb and the *fâcil*/subject because it is a complement, and thus this is its canonical place. To put the object in the middle, between the verb and *fâcil*/subject is marked. But it is highly marked to thematize the object so that it occupies initial position, before the verb and the *fâcil*/subject. According to the TAGs, however, the object must be put before the *fâcil*/subject and the verb in three cases:

1- If it is a particle which canonically occupies initial position. Examples of this include:

4-74

-(17:110/ p. 813)

﴿أَيَّ مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

By whatever name ye call upon Him, (it is well): for to Him belong the most beautiful names (p. 813)

4-75 أَيُّ رَجُلٍ تَزُرُّ أَزْرُ

any-accus. + man-gent. + visit-(you) juss. + visit-(I) juss.

Any man you visit I will visit.

the objects, **أيا** *whatever* in 4-74 and **أي** *any* in 4-75 are preposed because they are conditional particles. Consider also the following examples:

4-76 **من لقيت؟**

Whom did you meet?

In this sentence, the interrogative particle **من** *whom*, is obligatorily placed in initial position. It also functions as a preposed object since the speaker is inquiring about it. The answer to this question could be something like:

4-77 **لقيت محمداً**

met + I-nom. Muhammad-accus.

I met Muhammad.

Muhammad is the object of the sentence which the above context question 7-76 is inquiring about. Another piece of evidence which shows that **من** in 7-76 is a preposed object is that, the object, *Muhammad* in 4-77 can substitute the interrogative particle **من** *whom* through intonation (rising-falling pitch) as in 4-79 (4-76 is renumbered for convenience):

4-78 **من لقيت؟**

Whom did you meet?

4-79 **محمداً لقيت؟**

Muhammad, you met?

(You met Muhammad)

Thus, the interrogative particle **من** *whom* in 4-76 is definitely the object of the sentence. But even so, why should it be preposed? According to TAGs any particle, whether interrogative, conditional, negative or else, should be preposed. For them, the scope of a particle extends over all elements of the sentence which are to its left (*i.e.* come after it). Any constituents to the right of the particle (*i.e.* which come before it) fall outside its scope. Therefore the particle should occupy initial position (*cf.* بكر/Bakr, 1985, vol. 3: p. 30 and else where).

2- If it is a separate pronoun indicating restriction or particularisation (situational condition) as:

4-80

-(1:5/ p. 4)

﴿إِيَّاكَ نَعْبُدُ﴾

You-accus. + (we) worship

Thee do we worship.

3-If the object follows **أما** and verb is preceded by the morpheme **ف** *fa* as in:

4-81

-(93: 9/ p. 1971)

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾

Therefore, treat not the orphan with harshness.

In example 4-81 the object **اليتيم** *the orphan* is preposed before the verb **تقهر** *exploit* and before the implicit *fā'il*/subject **أنت** *you* because it follows **أما** to indicate importance or particularisation (which can be glossed as "the orphan only do not exploit"), according to the rhetoricians. Dhaif (ضيف, 1990: p. 274) rejects this rhetorical purpose and argues that the reason for this type of preposition is to indicate emphasis. I believe that both justifications are valid and the rhetoricians are assuming only sub-types of emphasis, as will be explained at the end of this chapter, since both justifications agree that the emphasis (focus in western terms) is on the preposed object **اليتيم** *the orphan*.

4.3.2.5.

The Hâl الحال

The position of the *hâl* in the sentence is usually discussed in terms of its relation to its co-referent **صاحبه** and to its regent **عامله**.

4.3. 2.5.1.**The *hâl* in relation to its co-referent**

As pointed out in the previous chapter, the canonical position of the *hâl* is after its co-referent, (*i.e.* the expression which refers to the same entity as the expression in question), as indicated in 4-82 below (regent + co-referent + *hâl*). However, in accordance with the TAGs, it is admissible to prepose the *hâl* before its co-referent as is the case in 4-83:

4-82 جاء محمد راكباً

came + Muhammad-nom. + riding-accus.

Muhammad came riding

4-83 جاء راكباً محمد

came + riding-accus. + Muhammad-nom.

Muhammad came riding. Or

Riding, Muhammad came (Halliday's formulation)

But, the *hâl* should be left behind (*i.e.* after its co-referent) in its canonical position (regent + co-referent + *hâl*), in the following cases (RRH):

1-If it is restricted to its co-referent by the exception particle **إِلَّا** *except* (situational condition):

4-84

-(6:48/ p. 351)

﴿ وما نرسل المرسلين إِلَّا مبشرين ومنذرين ﴾

We send the apostles only to give good news and to warn.

In this example, the *hâls* مبشرين *to give good news* and منذرين *to warn* are to be restricted, thus they should occupy a late position, after their regent (the verb), their co-referent (the object) and especially after the exception particle **إِلَّا**. This order, however, is obligatory in this context, only to give the meaning of restriction (*cf.* بكر, 1985, vol. 3: p. 274). Therefore, it is a situational condition. The next example is also the same as 4-84 above in structure (ما + regent + co-referent + **إِلَّا** + *hâl*) and purpose of this order:

4-85 ما جاء محمد إلا راكباً

not + came + Muhammad-nom. + except + riding-accus.

Muhammad came only **riding**. Or

Riding, Muhammad came.

*It was only **riding** that Muhammad came.*

2-The *hâl* should follow its co-referent if the co-referent is in the genitive case, whether it follows a prepositional phrase as in 4-86 or because it is an annexed *مضاف إليه* (the second part of an *إضافة* annexation construction) as in 4-87:

4-86 مررت بمحمد واقفاً

I passed by Muhammad (while he was) standing.

4-87 رأيت أسنان محمد ضاحكا

I saw Muhammad's teeth (while he was) laughing.

The reason why the preposing of the *hâl* is disallowed in 4-86 is to avoid ambiguity. If the *hâl* is inserted between the *fâcil*/subject and the prepositional phrase as in 4-88 below, one would not know whether it refers to the *fâcil*/subject before it or to the prepositional phrase after it.

4-88 *مررت واقفاً بمحمد

In the case of 4-88, inserting the *hâl* between the *fâcil*/subject and the object as in 4-89 would also cause ambiguity, while inserting it just after the object as in 4-90 below would result in an ungrammatical sentence because it would disjoin the annex *المضاف* from the annexed *إليه*.

4-89 *رأيت ضاحكا أسنان محمد

4-90 *رأيت أسنان ضاحكا محمد

3- It also follows its co-referent obligatorily if its regent is an invariable verb as in

4-91 ما أجمل محمد مبتسماً

How handsome Muhammad is when smiling.

The above are the three cases that TAGs presented as conditions forcing the *hâl* to maintain its canonical position within the clause. They, however, stress that the *hâl* should precede its co-referent if the former is restricted, as in:

4-92 ما جاء راكباً إلا محمد

No one came riding except Muhammad.

4.3.2.5.2.

The *hâl* in relation to its regent

The *hâl*, according to TAGs, is free to follow or precede its regent in two cases.

1-When the regent is a variable/inflected verb فعل متصرف. Thus the sentence 4-93 below has other optional orders as 4-94 & 95:

4-93 جاء محمد راكباً

came + Muhammad-nom. + riding-accus.

Muhammad came riding.

4-94 جاء راكباً محمد

came + riding-accus. + Muhammad-nom.

Muhammad came riding.

4-95 راكباً جاء محمد

riding-accus. + came + Muhammad-nom.

Riding, Muhammad came.

The grammarians of Kufah, however, do not accept clauses as 4-95 since the verb is variable, and the co-referent is an explicit noun اسم ظاهر. They do however, accept such a structure if the co-referent is an affixed pronoun as in 4-96 (cf. المبرد / *Al-Mubarrid*, 1399, vol. 4: p.169, أسرار العربية *Asrâr Al-ʿarabiyya*, p. 92 & ابن جني / *Ibn Jinnî*, الخصائص *Al-Khasâ'is*, vol. 2: pp. 387-85):

4-96 راكباً جئت

riding-accus. + came + I-nom.

Riding, I came.

2- The *hâl* also may follow or precede the regent or both, when the latter is an adjective resembling a variable/an inflected verb *صفة مشبهة* (cf. *ابن عقيل*/Ibn *caqîl*, 1985, vol. 2: p. 202) such as the active participle *منطلق* *going away* in,

4-97 *محمدٌ منطلقٌ باكياً*

Muhammad is going away crying.

4-98 *محمدٌ باكياً منطلقٌ*

Muhammad is going crying.

4-99 *باكياً محمدٌ منطلقٌ*

Crying, Muhammad is going.

I believe, however, that examples 4-97, 98 & 99 are either artificial ones or at least highly marked in Arabic. For TAGs, the *hâl*/status follows its regent obligatorily if the regent is an invariable/an inflected verb as 4-100 or demonstrative pronoun (and also if the regent is an adverb or prepositional phrase cf. *ابن عقيل*/Ibn *caqîl*, *op. cit.* p. 203-4 & *المبرد*/Al-Mubarriid, 1399, vol. 4: p. 170) as 4-101:

4-100 *ما أ جمل محمدٌ مبتسماً*

How handsome Muhammad is when smiling.

4-101 *هذا محمدٌ قائماً*

this (is) + Muhammad-nom. + standing-accus.

This is Muhammad standing.

4.3.2.6.

The *khavar*/predicate of *kâna*

TAGs point out that the *khavar*/predicate of *kâna* cannot be moved from its canonical position (after *kâna* and its noun) in two cases:

1- In an exclusiveness structure, where the *khavar*/predicate is restricted, as in the following example:

4-102

-(8:35/ p. 479)

﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ﴾

Their prayer at the House (of Allah) is nothing but whistling and clapping of hands.

Here مُكَاءٌ whistling (and also تَصْدِيَةٌ clapping of hands) is the *khavar*/predicate of *kāna*. According to TAGs it cannot change its position because it is restricted *محصورة*. This condition (*i.e.* restriction) is contextual because grammatically, the *khavar*/predicate can change its position, but a different meaning will then result

2- In ambiguous contexts, where both the noun of *`innā* and its *khavar*/predicate are uninflected:

4-103 كان المصطفى الهدى

The Chosen man (*i.e.* the prophet Muhammad peace be upon him) was the guidance.

Since there are no case markers on either the noun of *kānā* and its *khavar*/predicate in 4-103 above, the constituents should maintain their canonical positions.

Generally, Arabic seems to manifest a free word order, but from the foregoing rules and examples, there is no doubt that some constituents of the Arabic sentences are bound in certain environments. These basic environments and rules of words order, which the TAGs adopted, and which characterise Arabic constituents can be summarised as follows:

- 1) Arabic does not allow an indefinite constituent to be preposed.
- 2) Most, if not all, particles (particularly interrogatives, negatives and conditionals) must be preposed.
- 3) A preposition must precede a noun.
- 4) Restricted/exclusive constituents must be postposed (*i.e.* the second constituent after *إنما* and the constituent that is after the exception particle *إلا*).

The conclusion reached from this section is that the question raised earlier: is Arabic a free word order language?, can now be answered with a more confident "no"; but with the same degree of confidence, it can be stressed that Arabic is nonetheless a relatively flexible word order language, as will be clearly seen in the following section.

4.4.**A proposed model for non-canonical word order analysis**

From the literature review that has been conducted in Chapter Three, two main approaches or models can be established for treating types of non-canonical word order. These two approaches have been widely used by traditional rhetoricians (see for instance, الجرجاني/*Al-Jurjânî*, 1955, السكاكي/*As-Sâkkakî*, 1965&1987, الزركشي/*Az-Zarkashî*, البرهان/*Al-Burhân*, الرازي/*Ar-Râzî*, الإيجاز/*Al-`ijâz*: 1989 and القزويني/*Al-Qazwînî*, الإيضاح/*Al-`idhâh*: 1983) as well as most of the modernists (such as عباس/*Abbâs*: 1989, الفيل/*Al-Fîl*, التراكيب/*At-Tarâkîb* and أبو موسى/*Abû Mûsâ*, 1979& 1987).

The first and the most popular model is syntactically oriented. This involves categorising the types of non-canonical word order according to the grammatical classification of the sentence and its constituents, dividing these types, so to speak, according to the components of the sentence. It has been said that any sentence must have two main components, the theme *المسند إليه* and the rheme *المسند*. Some sentences have a third component, which is traditionally called a complement *التكملة*.

In accordance with these three categories, the rhetoricians also analyse non-canonical word order into three types: preposing the theme, preposing the rheme, and preposing the complement. The rhetoricians usually give some examples of the preposed component, whether it is the theme, the rheme, or the complement, without attempting to trace all the possibilities. The rhetoricians are not interested in whether the preposed constituent is a subject, object, or whatever. It is adequate for them, to say that the preposed element is the theme or the rheme or the complement. In other words, the rhetoricians' approach leads them to discuss the major types of non-canonical word order without going deeper to consider all the constituents that are allowed to be permuted from their canonical positions to other positions within the sentence.

The second model is functionally or pragmatically oriented. It also divides all types of non-canonical word order into two main categories. These are: 1) Preposing in the same sense as postposing *التقديم على نية التأخير* (*i.e.* preposing with no change in grammatical function), *e.g.* preposing the *fâ`il*/subject or the object. 2) Preposing in a different sense from postposing *التقديم لا على نية التأخير* (*i.e.* preposing with a change in the grammatical function), *e.g.* preposing the *khavar*/predicate (when both the *khavar*/predicate and the *mubtada`*/subject are definite *معرفة*). Al-Jurjânî is the chief exponent of this approach (*cf.* Chapter 3 and *cf.* also Chapter 5 Section 2.)

Both the above treatments may be marked with imprecision and ambiguity, especially when we consider that the rhetoricians have based their analysis of the rhetorical purposes on the above divisions. They say, for example, that the rhetorical purpose of preposing the theme is to draw attention to it, while, the rhetorical purpose of preposing the rheme is also to draw attention to it! (cf. *عرفة*/*Carafa*, *النظم* *An-Nazhm*: pp. 175 & 265, *أنيس*/*Anîs*, 1985: p. 306, *الفيل*/*Al-Fîl*, *التراكيب*/*At-Tarâkîb*: p. 117).

In this chapter, I shall propose a model which does not adopt either of the above approaches, but is mainly based on developing both approaches by combining them, and extracting their best aspects to get what is, to some extent, a new approach characterised by clarity and precision. The model proposed will not therefore be entirely strange to those who have studied the two approaches discussed above (cf. 4.3. and cf. also Chapter 3). Through this proposed model, we shall trace and discuss separately all the constituents that can be preposed, and illustrate our study with several examples from the Holy Qur'ân. The aim of so doing, is for this model to establish new grounds for word order analysis. Most types of non-canonical word order will be shown clearly and in a more organised way, thus enabling the rhetorical purposes of non-canonical word order to be discussed more extensively. So our proposed model for the analysis of non-canonical word order has two aspects: the first is syntactically oriented while the second is pragmatically oriented.

4.5.**Types of non-canonical word order**

PREPOSING THE CONSTITUENTS
WITHIN THE SENTENCE

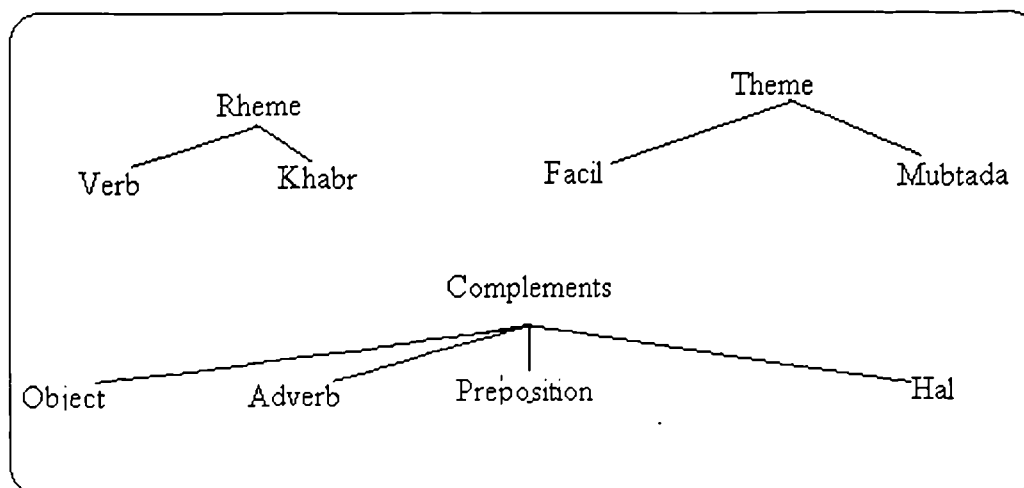


Figure 4-1

The above figure indicates that non-canonical word order can be divided into three major types. All of these have a number of sub-divisions which basically constitute the constituents of the Arabic sentence. The three types of preposing are described below.

4.5.1.**Preposing the theme**

This has two subcategories: the *mubtada*'/subject of a nominal sentence and the *fâ'il*/subject of a verbal sentence.

4.5.1.1.**Preposing the *mubtada* المبتدأ**

Although the *mubtada*'/subject is usually put at the beginning of the sentence because this is its canonical place, the rhetoricians say it may be preposed, especially when it may optionally be preposed or postposed for a rhetorical purpose, as will be seen in the next section. Consider the following example (4-104):

4-104

-(48:29/ p. 1585)

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾

Muhammad-nom.[theme] + (messenger-nom. + of Allah-gent) [rheme].

Muhammad[theme] is the messenger of Allah[rheme].

As can be seen from the above sentence, the structure of the sentence is the canonical structure where **مُحَمَّدٌ** *Muhammad* is the *mubtada*/'subject and **رَسُولُ اللَّهِ** *the messenger of Allah* is the *khavar*/predicate of the sentence. The sentence, however, can be optionally inverted to the following sentence:

4-105 **رَسُولُ اللَّهِ مُحَمَّدٌ**

(messenger- nom. + of Allah-gent.)[theme] + Muhammad-nom.[rheme].

The Messenger of Allah[theme] is Muhammad[rheme].

It can be noted from the analysis accompanying the sentence that even when the sentence is reversed, what occupies first position is the theme and what follows is the rheme. According to grammarians this analysis is valid only when the *mubtada*/'theme and the *khavar*/rheme are defined. Thus, syntactically, there is no difference between the two sentences. Pragmatically, however, there is a clear distinction between them. The *mubtada*/'theme is so called, because it is what is being talked about, and thus bears old information while the *khavar*/rheme is so called because it talks about the theme, and thus bears new information. Sentence 4-104 above thematizes **مُحَمَّدٌ** *Muhammad* which is old information and rhematizes **رَسُولُ اللَّهِ** *the messenger of Allah* which is new information. But when the order is inverted as in 4-105 the information structure is also inverted, **رَسُولُ اللَّهِ** *the messenger of Allah* becomes old information while **مُحَمَّدٌ** *Muhammad* becomes new information which, functionally, results in a different sentence (cf. 4.3.1.1. & also Al-Jurjânî's study 3.3.1.1.). This view tallies with that of Halliday, who always ties the theme, to initial position. In Arabic, however, this is necessarily the case only when the theme and the rheme are defined. So the difference appears on the basis of the constituents' functions and not on the basis of their positions.

4.5.1.2.

Preposing the *fâ^cil* تقديم الفاعل

It has been said that the canonical position of the *fâ^cil*/subject is after the verb and before the object. In marked structures, the Arabic, however, allows it to be placed to the front for focus, as in the following two examples:

4-106

-(13:26/ p. 681)

﴿اللَّهُ يُبْسِطُ الرِّزْقَ﴾

Allah-nom. [theme]+ enlarge [rheme]+ the sustenance-accus.

Allah doth enlarge, or grant by (strict) measure, the sustenance.

4-107

-(39.42/ p. 1409)

﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا﴾

It is Allah that takes the souls (of men) at death

The canonical structure of example 4-106 is (F)/SVO where الله *Allah* is the preposed *fâ^cil*/subject, يبسط *enlarge* is the verb and الرزق *sustenance* is the object. This, as mentioned earlier, tallies with the Kufan grammarians who argue that the initial NP in examples of such structure is a preposed *fâ^cil*/subject (theme), and thus the above sentence according to them is a verbal one. This process puts the focus on the *fâ^cil*/subject. If the sentence were to be reordered according to its canonical word order, it would be VS/ (F)O:

يبسطُ اللهُ الرزقَ 4-108

enlarge + Allah-nom. + the sustenance-accus.

Allah enlarges the sustenance.

As is also mentioned above in 4.2. & 4.2.1.1, that according to the Baṣran grammarians, examples of such structures are simply nominal sentences and thus the initial NP is *mubtada*'/subject, while the verbal clause يبسطُ الرزقَ *enlarges the sustenance* is a verbal clause that acts as *khabar*/predicate (rheme) of the nominal sentence. The problem that faces those who adopt this view is that the verb (the operator), the part of the rheme, which is يبسطُ *enlarges* in example 4-106, preposed

by an agent (الله *Allah* in 4-106) needs a *fācil*/subject to govern or operate upon. This leads the TAGs, especially the Baṣrans assume that there is an ellipted or implicit/covert pronoun *مستتر* following the verb and acting as *fācil*/subject as in:

4-109 الله يبسط (هو) الرزق

Allah-nom. [theme]+ (enlarges + 0=He-nom. + the sustenance-accus.) [rheme].
(0=ellipted constituent)

We have said earlier that the reason the Baṣran grammarians make this assumption is that for them a governed constituent, cannot in any circumstance precede its governor. This is why they assume that there is an ellipted *fācil*/subject to constitute an embedded verbal clause acting as *ḵabar*/predicate and the initial NP is its *mubtada'*/subject. Thus the sentence, according to them, is in its unmarked structure.

In example 4-107 above, the word الله *Allah* is the preposed *fācil*/subject and يتوفى *takes* (the souls) is the verb while the word الأنفس *the souls* is the object of the sentence. The structure of this example is the same with that of 4-106. The *fācil*/subject in this example is also focused since it gives a sense of emphasis. The above two examples can be parsed (a) and thematically analysed (b) according to the Kufan grammarians (1) who analyse them as verbal sentences, and the Baṣrans (2) who analyse them as nominal sentences, as follows:

verbal: (1) (a) Kufans (b) nominal: (2) (a) Baṣran (b)	الرزق		يبسط	الله
	الأنفس		يتوفى	الله
	object		verb	preposed <i>fācil</i>
	complement		rheme	theme
	complement	0=هو <i>he</i> <i>fācil</i>	verb	<i>mubtada'</i>
	rheme			Theme

Figure 7-2

4.5.2.Preposing the rheme

This is can be divided into three subcategories:

4.5.2.1.Preposing the *khavar*/predicate

The canonical nominal sentence in Arabic starts with the *mubtada`*/subject followed by *khavar*/predicate. In certain cases, however, the *khavar*/predicate may change its canonical position to be put to the position before the *mubtada`*/subject, as in the following examples:

4-110

-(3:189/ p. 200)

﴿وَلِلّٰهِ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ﴾

To Allah doth belong the dominion of the heavens and the earth

4-111 ملك السماوات والأرض لله

The structure of example 4-110 above is *khavar*/predicate + *mubtada`*/subject, while the canonical structure of such a sentence is the reverse, *i.e. mubtada`* + *khavar*. Nothing prevents the *mubtada`*/subject from occupying its canonical position as in 4-111 except that the speaker (here the Exalted Allah) wants to emphasise the *khavar* by preposing it.

4-112

-(59:2/ p. 1715)

﴿وَضَنُّوا اَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِّنَ اللّٰهِ﴾

And they thought that their fortresses would defend them from Allah.

Example 4-112 also constitutes a type of non-canonical word order. The word *مانعتهم* would defend them is the *khavar*/predicate preposed before the *Mubtada`*/subject, the word *حصونهم* fortresses. This structure is formulated to achieve a specific rhetorical purpose. The focus is directed to the preposed *khavar*/predicate. This sentence is derived from sentence 4-113 which is in its canonical order:

وظنوا أن حصونهم مانعتهم من الله 4-113

4.5.2.2.

Preposing the *khavar*/predicate of 'inna

The arrangement of 'inna and its noun and *khavar*/predicate is to some extent strict. The predicate can however, precede its noun for a rhetorical purpose, if it is a quasi-clause شبه جملة. The following are two examples of this type:

4-114

-(88:26/ p. 1946)

﴿ ثُمَّ إِنْ عَلَيْنَا حِسَابُهُمْ ﴾

Then it will be for Us to call them to account.

The structure of the above sentence is ('inna + *khavar*/predicate + noun). The *khavar*/predicate of 'inna, the word عَلَيْنَا for Us, is preposed before the noun حِسَابُهُمْ their account. The canonical structure of this sentence is ('inna + noun + *khavar*/predicate) as:

4-115 إِنْ حِسَابُهُمْ عَلَيْنَا

'inna + their account-accus. [theme] + for Us-genit. (in nom. position) [rheme].

It is their account [theme] that is for us [rheme].

4-116

-(49:7/ p. 1589)

﴿ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ﴾

and know that + among you-gent. (in nom. position) [rheme] + Allah-accus.'s messenger-gent. [theme].

And Know that among you[theme] is Allah's messenger[rheme].

As is clear from the above sentence, the *khavar*/predicate of أَنَّ 'annā (the sister of 'inna) the prepositional فِيكُمْ among you, has been preposed before the noun of 'anna, the phrase رَسُولُ اللَّهِ Allah's messenger. The *khavar* here and in 4-114 above is

doubly emphasised through preposing it and by using the emphatic particles **إن** in 4-114 and **أن** in 4-117. The canonical order of the sentence is as follows:

4-117 **واعلموا أن رسول الله فيكم**

and know that + Allah-accus.'s messenger-gent.[theme] + among you-gent (in nom. position) [rheme].

And know that it is Allah's messenger that is among you.

For TARs, the *khabar*/predicates in both examples above, 4-114 & 4-116 are preposed to yield a non-canonical word order and thus emphasised to indicate a rhetorical purpose, as we will discuss in later sections.

4.5.2.3.

Preposing and postposing the *khabar*/predicate of *kâna*

It has been said in the previous chapter that *kâna* (and its sisters) has two nouns. The first of these is the noun of *kâna*, which is typically followed by the *khabar*/predicate of *kâna* as in 4-118:

4-118 **كان محمد طالبا**

was + Muhammad-nom.[theme] + student-accus.[rheme].

Muhammad was a student.

The *khabar*/predicate of *kâna*, however, may occupy, whether optionally or obligatorily, other positions within the sentence: Witness the following sentence:

1-Initial position:

4-119

-(3:137/ p. 181-82)

﴿ فسيروا في الأرض فانظروا كيف كان عاقبة المكذبين ﴾

travel through the earth, and see what was the end of those who rejected truth.

Here, the *khabar* **كيف** *how* obligatorily occupies initial position because it is an interrogative particle. However, it can be preposed optionally if it is not a particle, as in the following:

4-120 قائماً كان زيدٌ

awake/standing-accus.[rheme]. + was + Zayd-nom. [theme].

Zayd was awake/standing..

2- Medial position:

4-121 كان في البيت صاحبه

was + in the house-gent.(in accus.) [rheme] + owner -(its)-nom. [theme].

In the house [theme], was its owner[rheme]. Or, Its owner was in the house.

The *khavar* في البيت at the house obligatorily occupies initial position, after *kâna* and before its noun, because it is a prepositional phrase and the noun has a co-referential suffixed pronoun. This structure can occur optionally if the noun does not have a co-referential suffixed pronoun as in 4-123 which is, canonically, derived from 4-122:

4-122 كان محمدٌ في البيت

Muhammad [theme]was at the house[rheme].

4-123 كان في البيت محمدٌ

At the house [theme], was Muhammad[rheme].

Besides discussing non-canonical word order of theme and rheme in declarative sentences, TAGs as well as TARs discuss this word order in interrogative and negative sentences.

4.5.3.**WO in interrogative sentences**

As indicated earlier, typical word order in Arabic requires that the theme precedes the rheme. In interrogative sentences, however, theme-rheme arrangement changes according to the intended meaning. Consider the following:

4-124 أأنت قلت هذه القصيدة؟

is it you-nom. [theme] + (who recited-nom. + you-nom. + this + poem-gent.) [rheme].

Is it you [theme] who recited this poem [rheme]?

4-125 أقلت القصيدة التي أردت أن تقولها؟

did (you) + recite-nom. [rheme] + you-nom.[theme] + poem-accus.+ that...-embedded clause.

Did you [theme] recite the poem that you wanted to recite[rheme]?

4-126 * أفلت هذه القصيدة؟

did (you)+ recite-nom.[rheme] + you-nom. [theme] + this-accus. + poem-gent.

Did you recite this poem?

4-127 * أنت قلت القصيدة التي أردت أن تقولها

is it you-nom.[theme] + recited-nom. [rheme] + poem-accus. + that...-embedded clause.

Is it you who recited the poem that you wanted to recite?

In 4-124 the theme-rheme word order is in its canonical order. The theme أنت *you* follows the interrogative particle and the question is asked in this order to challenge the status of the speaker (the theme) rather than the rheme. The speaker wants to know who did the action. He is querying the doer. In 4-125, on the other hand, the rheme قال *said* is preposed for emphasis, and the question is asked to challenge it as a proposition. The speaker is querying the action. Thus, the speaker starts with the theme when he wants to query the doer of an action and preposes the rheme when he wants to query whether or not the action took place. This is then why sentences like 4-126 & 127 are rhetorically wrong. The demonstrative pronoun هذه *this* in 4-126 indicates that something has taken place and therefore, the speaker should start with the theme rather than the rheme (the verb) to ask about the doer. In 4-127 the speaker is not certain whether the action took place or not, so he should prepose the rheme to query the action. This is also clear in the Holy Qur'ân. Consider the following examples:

4-128

-(21:62/ p. 932)

﴿ قَالُوا أَنْتَ فَعَلْتَ هَذَا بِالْهَيْتَانِ يَا إِبْرَاهِيمَ ﴾

They said, "Art thou the one that did this with our gods, O Abraham?"

4-129

-(19:46/ p. 864)

﴿ قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمَ ﴾

(the father) replied: Art thou shrinking from my gods, O Abraham?

Here, in 4-128 the people of Abraham know that their gods (idols) have been broken. There is no mystery about this, so they do not ask about them, but they do want to

know if it was Abraham himself who broke them or not. The *fâ^cil*/subject (theme) is preposed to achieve this purpose. In 4-129, on the other hand, the speaker preposes the active participle (rheme) *راغب* *shrinking from* because in this case, he is querying the action itself, rather than the doer of the action.

4.5.4.

Non-canonical WO in negative sentences

The position of the negative particle in the Arabic sentence varies according to the structure of the clause itself. Verbal clauses in Arabic can be negated in two ways. The way chosen depends mainly on the position of the verb. If the verb precedes the noun the negative particle will occupy initial position as in 4-130 and if it follows the noun the negative particle will be inserted between the verb and the noun as in 4-131:

4-130 لا تتكلم أنت العربية بطلاقة

You [theme] do not speak Arabic fluently[rheme].

4-131 أنت لا تتكلم العربية بطلاقة

You do not speak Arabic fluently.

From a grammatical point of view, it seems there is no difference between examples 4-130 and 4-131 above. The difference appears only on the surface form/ structure. The structure of the first sentence is Neg. par. + V [rheme] + F/S [theme] and the structure of the second one is F/S [theme] + Neg. par. + V [rheme]. On the other hand, from a functional point of view, there is a clear difference between them. The second sentence indicates, besides negation, another meaning, which is emphasis. This also suggests that the nominal sentence, according to the Baṣran grammarians, or the NP initial sentence, according to the Kufan grammarians, as 4-131 above, is an assertive one. From the Holy Qur`ân the following example is quoted:

4-132

-(23:59/ p. 988)

﴿وَالَّذِينَ هُمْ يَرْبُّهُمْ لَا يَشْرِكُونَ﴾

Those who join not (in worship) partners with their Lord.

The preposing the word *هم* *they* and inserting the negative particle between the pronoun *هم* and the verb *يشركون* *to join partner* in worship indicates two meanings:

1-To deny that the believers are polytheists.

2-To emphasise that this group of men are truly believers and they will not make partners (in worship) with their Lord.

These meanings will vanish if the sentence is inverted where only the negation is intended as:

والذين لا يشركون ربهم 4-133

4.5.5.

Preposing the complements

Under this title we will discuss the various positions of the object, the preposition and the *hâl*.

4.5.5.1.

Preposing the object

According to the traditional Arab grammarians the canonical/unmarked structure of the verbal sentence is VSO. In certain circumstances, however, this structure may be permuted. Consider the two following examples:

4-134

-(2:133/ p. 53)

﴿ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ ﴾

When death appeared before Jacob

When, it appeared before Jacob, death. [Hallidayan formulation]

However, Halliday's formulation mentioned above is not really acceptable English.

4-135

-(4:95/ p. 244)

﴿ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ﴾

Unto all (in faith) hath Allah promised good

As can be seen from sentence 4-134 above, the object **يعقوب** *Jacob* is preposed before the *fâ'il*/subject (theme) **الموت** *death*. The object deserts its unmarked position, the third position to occupy the second position between the verb and the *fâ'il*/subject. Sentence 4-135 shows that the object may occupy another position, which is the initial position. The Arabic word **وعد** *promised* is a doubly transitive verb which has two objects **الحسنى** *good* and **كلا** *all of them*. The structure of the above sentence is $O_1 + V + F/S + O_2$. If the sentence is in its canonical word order the structure will be $V + F/S + O_1 + O_2$ and the sentence will be:

4-136 **وعد الله الحسنى كلا منهما**

Allah promised good for both of them

It is to be mentioned that this structure OVS is a highly marked in Arabic, however. The functional differences between the different structures of the object will be discussed in Section 4.6.

4.5.5.2.

Preposing the prepositional phrase

Usually Arabic does not allow the preposition to be put to the front of the sentence, but in some cases there could be a non-canonical word order of the sentence by placing (thematizing, according to Halliday) the preposition in the initial position of the sentence, as in the following example:

4-137

-(42:53/ p. 1494)

﴿ **أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ** ﴾

Behold (how) all affairs tend towards Allah.

Towards Allah [theme], tend all affairs[rheme].(Hallidayan formulation)

The structure of this example is $Pp. + V + F$. This indicates that the prepositional phrase **إلى الله** *towards Allah* is not in its canonical place. The unmarked position of the prepositional phrase is shown in the following rearranged structure:

4-138

تصيرُ الأمورُ إلى الله

tend[rheme] + affairs-nom. [theme]+ toward Allah-gent.

All affairs [theme].tend toward Allah[rheme].

It is noted that in both 4-137 & 138, the analysis of TAGs goes encounter to that of its English counterpart. The analysis of this example 4-137 also shows the inadequacy of the TAGs' definition of the complement as what can be dispensed with. It has been said that according to TAGs the sentence should be composed of two main components, theme and rheme. Other constituents are said to be complements because the sentence can be informative مفيد without it. But, deleting the complement in the above example will result in an incomplete sentence as in:

4-139* تصيرُ الأمورُ

*Affairs [theme] tend...[0=rheme].

The ungrammaticality of sentence 4-139 is attributed to the fact that the verb تصيرُ *tend* is transitive, and demands an object or object of preposition (in this case), as its complement. Therefore the complement, here, is essential and cannot be dispensed with (as TAGs always claim is true of the complement). It is also a part of the rheme as is usually the case with the complement in English. Otherwise an ungrammatical sentence will result. This analysis works with the verbal clauses when المسند إليه *the theme* is a prepositional phrase as is the case with the one above. In nominal clauses, المسند *the rheme* can be a prepositional phrase and hence preposed, as in:

4-140

-(6: 73/ p. 360)

﴿ وَلَهُ الْمُلْكُ ﴾

to Him-gent. [rheme] + dominion-nom. [theme]

To Him[theme] belongs dominion[rheme].

Example 4-140 above confirms that preposing the prepositional phrase is a common type of non-canonical word order. The structure of the above example is Pp *khavar*/rheme] + *mubtada`* [theme]. This structure is also marked but it is not as highly marked as preposing the object before the verb as in 4-135. The unmarked structure of this sentence, 4-140, is *mubtada`* + Pp (*khavar*). Thus the canonical order of the above sentence 4-140 is as the following:

4-141 الملك له

dominion-nom. [theme] (is) + to Him-gent. [rheme]

Dominion [theme] belongs to Him [rheme].

The difference between 4-140 and 4-141 is apparent in the thematic structure and also the informational structure. The order of the thematic structure in 4-141 is theme - rheme and is thus unmarked. In 4-140 it is reversed and thus marked. This also applies to the English translations, while theme is unmarked in 4-141, it is marked in 140. The markedness of the theme (preposed rheme according to TAGs) in 4-140 suggests that it bears the focus/emphasis (according to TARs) of the clause.

4.5.5.3.

Preposing the adverb

In Arabic, as mentioned earlier, there are two main types of adverbs. These are adverbs of place and adverbs of time. The canonical position of these adverbs is at the very end of the sentence. For certain purposes adverbs may change their positions and move either to the front or to the middle of the sentence. This movement can be seen in two examples quoted from the Holy Qur`ân:

4-142

-(3:5/ pp. 278-79)

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

This day have I perfected your religion for you

On this day [theme] I have perfected your religion for you[rheme].

4-143

-(88:25/ p. 1946)

﴿ إِنْ إِلَيْنَا إِيَابَهُمْ ﴾

For to Us will be their return.

To Us [theme] is their return [rheme]. (Hallidayan formulation)

The structure of example 4-142 above is Adv. T. + V [rheme] + F/S [theme] + Pp.+ O. This non-canonical/unmarked word order results from preposing the adverb of time the word **اليوم** *this day* before the other constituents of the sentence For TARs, this sentence sounds more elegant than the sentence in its unmarked order as:

4-144 اكملت دينكم لكم اليوم

perfected + I-nom. + your-religion-accus. for you-gent. + today-accus.

I [theme] perfected your religion for you to day [rheme].

In example 4-143 the adverb of place *إلينا* to *Us* has been preposed before the word *إيابهم* *their return*. Unlike the adverb in the above verbal sentence, the adverb in the nominal sentence is strongly assertive, and is preceded by the emphatic particle *إن* 'innâ. Therefore the focus on the preposed adverb is very clearly marked. This double emphasis/focus will disappear when the sentence is rearranged in its unmarked order, where the theme *إلينا* to *Us* which follows the emphatic particle bears only unmarked emphasis:

4-145 إن إيابهم إلينا

' inane- + *their return-accus.[theme]* + *to Us-gent.(in nom. position)* [rheme].

Their return [theme] is to Us [rheme].

4.5.5.4.

Preposing the *hâl/status*

As has been said before, the structure of the *hâl* is regent + co-referent + *hâl*. The *hâl*, however, may precede its co-referent or even its regent for a rhetorical purpose. Consider the following example:

4-146

-(23:33/ p. 984)

﴿ وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا. ﴾

And the chiefs of his people, who disbelieved[theme]..., said[rheme]...

Example 4-146 exhibits non-canonical word order. The *hâl* the phrase *من قومه* of *his people* has been preposed before its co-referent the phrase *الذين كفروا* who *disbelieved* to achieve a rhetorical purpose. The sentence in its canonical word order is as follows:

4-147 وقال الملأ الذين كفروا من قومه.

The disbelieving chiefs of his people[theme], said[rheme]...

4-148

-(54:7/ p. 1649)

﴿ خُشِعَا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ ﴾

(humbled-accus. their eyes-gent.)-*Hâl* + come forth-(they)-nom. + from the graves-gent.

They will come forth, their eyes humbled from (their) graves. (or)

It is with **humbled eyes** [theme1], that they [theme2] will come forth from their graves [rheme].

In 4-148, the *hâl* خُشِعَا humbled which becomes definite by annexation to أَبْصَارُهُمْ their eyes occupies the initial position of the sentence before the verb and its *fâcil*/subject يَخْرُجُونَ they come forth. This structure *hâl* + verb + *fâcil*/subject is marked in Arabic. The *hâl* is preposed in order to bear the focus of the sentence, hence the new information. If the constituents of the sentence are in their canonical positions as in 4-149, the connotational meaning of sentence 4-148 will vanish:

4-149 يَخْرُجُونَ مِنَ الْأَجْدَاثِ خُشِعَا أَبْصَارُهُمْ

They [theme] will come forth from (their) graves with humbled eyes [rheme].

Therefore a sentence like 4-149 could only be an appropriate answer to a context question like 4-150. While sentence 4-148 can only be an appropriate answer to 4-150 if the speaker intends to convey his message in a marked/contrastive construction. On the other hand, sentence 4-148, which can be expressed in English by means of an it-cleft, is the only appropriate answer to contrastive context questions like 4-151 & 4-152:

4-150 كَيْفَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ ؟

How would they come forth from (their) graves?

4-151 أَمْ خُشِعَا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ أَمْ عَزِيزَةٌ ؟

Is it humbled or respectful, their eyes will be when they come forth from (their) graves?

(or)

4-152 أَيْخْرُجُونَ مِنَ الْأَجْدَاثِ خُشِعَا أَبْصَارُهُمْ أَمْ عَزِيزَةٌ ؟

Will their eyes be humbled or respectful when they come forth from (their) graves?

4.6.**Rhetorical/functional purposes of non-canonical word order**

Since Arabic is the language of the Holy Qur`ân, it is logical that the Holy Qur`ân follows Arabic grammar in composing its verses. The words within the Qur`anic sentence are normally arranged according to the canonical Arabic order. It is found, however, that some words change their canonical position forward or backward for a rhetorical purpose. By considering such rhetorical purposes we can understand the reason for a sentence occurring in a different order from its canonical order. Rhetoricians agree that any sentence exhibiting non-canonical word order must have two meanings, otherwise the non-canonical word order will be a bad one. These two meanings are: **معنى ظاهري** *the literal meaning* which appears in the surface form and **معنى باطني** *the secondary meaning* which is in the speaker's/writer's mind and which he or she wishes to reveal. This secondary meaning is, in fact, what is traditionally called the rhetorical purpose of non-canonical word order.

After considering the rules and types of non-canonical word order, it is convenient here to consider the major rhetorical purposes of non-canonical word order in the Holy Qur`ân. It should be stressed, however, that some verses may exhibit more than one rhetorical purpose. This point is considered a controversial issue among scholars interested in non-canonical word order. Some rhetoricians such as *Ibn Al-Athîr* (ابن الأثير, 1983, vol. 2: p. 39) reject the idea that some verses may exhibit more than one rhetorical purpose. This argument has led him to contradict the opinions of many rhetoricians and exegetes such as Al-Jurjânî, As-Sakkâkî, Az-Zamakhshârî and Abû Hayyân. These scholars, like most rhetoricians, accept that such verses may exhibit more than one rhetorical purpose as we will see below. I believe, however, that most of the types of rhetorical purposes numerated by TARs are merely sub-categories of one major purpose, *i.e.* focus, as it is called by western linguists, or emphasis **التأكيد**, as it is called by Arab linguists. This assumption is not new. Rather it goes back centuries to the first functional hints given by Sîbawayh while talking about non-canonical word order **التقديم والتأخير** when he points out (*cf.* 3.2.3.1.) that 'Arabs prepose what is more important to them or what concerns them more'. This phrase given by Sîbawayh can be paraphrased as 'Arabs prepose what they want to emphasise or focus on'. Thus, Sîbawayh's statement meets our assumption since 'importance' and 'concern' are effectively synonyms for 'emphasis' or 'focus'. Therefore, throughout this subsection one eye will be kept on the TARs' treatment of rhetorical purposes of non-canonical word order and the other on the assumption with which this sub-section, and this chapter in general, will end.

The major types of rhetorical/functional purpose that are worth highlighting are the following:

4.6.1.

Emphasis/focus تقوية الحكم وتأكيده

This type, I believe is the major type, *i.e.* the basis for most other types of rhetorical purpose, which are only minor derivatives from this general one. They are variants of the 'emphasis' type, because all of them indicate emphasis/focus as Sîbawayh indicates in his book الكتاب *Al-Kitâb*, as mentioned elsewhere, and other types only subdivisions given by TARs lead by Al-Jurjânî. Emphasis is traditionally termed التأكيد. In modern functional Arabic grammar, the near equivalent is called البؤرة (*cf.* المُتَوَكِّل *Al-Mutawakil*, 1985 & 1986) which is a translation for the Western functionalists' term 'focus'. Now, let's examine the following examples:

4-153

-(2:15/ p. 10)

﴿ اللّٰهُ يَسْتَهْزِئُ بِهِمْ ﴾

Allah-nom.[theme] + mocks-[rheme] + on them-gent.[complement].

Allah will throw back their mockery on them.

It is Allah [theme] who mocks them [rheme]. (Halliday's formulation)

The structure of example 4-153 is F/(S) + V + Pp. The information focus of the sentence is put on the *fâ'il*, the word الله *Allah* which comes before the verb يستَهْزِئُ *mock* to emphasise that *Allah* is able to throw back the mockery of the hypocrites on them. This, however, does not negate the possibility that the hypocrites may be mocked by the other people. The emphasis stems from the non-canonical word order in the above sentence. It will disappear if the sentence is rearranged, as the example below shows, according to its canonical word order:

يستَهْزِئُ اللهُ بِهِمْ 4-154

mocks [rheme]+ Allah-nom. [theme]+ them-gent. [compl]

Allah [theme] mocks them [rheme].

For the TARs, a sentence which starts with an NP, as 4-153 is more emphatic than the one that starts with a VP as 4-154. The justification for this difference, as indicated before, is that the noun indicates الدوام والثبوت *permanency and continuity* while the

verb indicates **الحدوث والتجدد** *occurrence and renewal*, which means that the latter is changeable (cf. 4.2.1.1. above).

4-155

-(48:29/ p. 1585)

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ ﴾

Muhammad is the messenger of Allah

Muhammad [theme] is the messenger of Allah [rheme]. (Halliday's formulation)

As is mentioned in 4-154 the structure of this sentence is *mubtada` + khabar*. This means that the sentence is a nominal sentence in its canonical order. Since both the *mubtada`/subject* and the *khabar/predicate* are definite, the rhetoricians, believe that the *khabar/predicate* of this sentence can be proposed as in:

4-156 رَسُولُ اللَّهِ مُحَمَّدٌ

and the speaker has the option to choose either the structure of 4-155 (*mubtada` + khabar*) or that of 4-156 (*khabar + mubtada`*). Therefore, for them, the speaker may chose to put the *mubtada`* in its canonical position in order to focus on it and to give it a sense of emphasis. Al-Jurjânî (الجرجاني, 1984) for example, discusses the two possible structures of sentence 4-157 which exhibits the same structure as 4-155:

4-157 زيدُ المنطلقْ

Zayd [theme] is the departing one [rheme].

It is Zayd [theme] who is the departing one [rheme] (Halliday's formulation).

Al-Jurjânî (الجرجاني, 1984: p. 179) points out that the rhetorical purpose of this structure, *mubtada`* followed by *khabar* is to emphasise that it is *Zayd* the one who is in the process of departure and not say, for example, عمرو *Camr*:

وبيانه أنك إذا قلت: "زيد المنطلق"، فأنت في حديث انطلاق قد كان وعرف السامع كونه، إلا أنه لم يعلم أ من زيد كان أم من عمرو. فإذا قلت "زيد المنطلق"، أزلت عنه الشك وجعلته يقطع بأنه من زيد، بعد أن كان يرى ذلك على سبيل الجواز.

The explanation of this is that: if you say "زيد المنطلق" "Zayd is the departing one," you are talking about an act of departure that took place and which the listener knows, except that he does not know whether it came from Zayd or Camr. So, if you say "زيد المنطلق" "Zayd is the departing one," you eliminate any doubt and you make him [the listener] sure that it was Zayd, whereas before this was a mere possibility (الجرجاني// Al-Jurjānī 1984: p. 179) [my translation].

It is worth mentioning here, that even though زيد Zayd is here analysed as a mubtada`/subject, it is used to convey new information.

4.6.2.

To indicate the importance of the preposed element لأهمية المقدم

Sometimes a constituent of a sentence may be preposed because it is important to the speaker or to the hearer. Sîbawayh (سيبويه, 1983, vol. 1: p. 124) says:

كأنهم إنما يقدمون الذي بيانه أهم لهم وهم بشأنه أعنى.

As if they prepose what most concerns them and is most important to them.

As with other types discussed, I believe this is only a sub-type of the general type, namely emphasis, because it is logical that the speaker will emphasise the piece of information that is most important whether to him or to the addressee. Among examples that the rhetoricians quote to support this purpose is the following:

4-158

-(27:68/ p. 1109)

﴿ لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ ﴾

It is true we were promised this, we and our fathers before (us)...

As can be noted from the above example, there is non-canonical word order. The demonstrative pronoun هَذَا *this* which refers here to the Day of Resurrection (from the dead) is preposed before the two *fācils*/subjects of the passive verb نحن *we* (the

pronoun of separation) and **آبَاؤُنَا** *our fathers*, because the raising itself from the dead is more important, in this context, than those who will be raised (**نحن** *we* and **آبَاؤُنَا** *our fathers*). This the demonstrative pronoun bears the information focus of the sentence. In another verse, as is shown below, because the raising from the dead is not important in the text, the demonstrative pronoun comes in its canonical position after the two *fāʿils* of the passive verb:

4-159

-(23:83/ p. 993)

﴿ لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ ﴾

Such things have been promised to us and to our fathers before.

Thus in 4-158 the focus is intended to be put on the demonstrative pronoun. Therefore it leaves its canonical position and is preposed. In the second example 4-159, the sentence is only informative *خبرية*; therefore, it comes in its canonical place.

4.6.3.

Giving more attention to the preposed constituent

العناية بالمقدم والاهتمام بشأنه

The constituent may be preposed if attention is to be drawn to it. This is a clear sub-type of the purpose of emphasis. Compare the following examples with examples 4-153, 7-155, 4-157& 4-158:

4-160

-(2:87/ p. 36)

﴿ فَفَرِيقًا كَذِبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴾

Some ye called impostors, and others ye slay!

4-161

-(4:95/ p. 245)

﴿ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ﴾

Unto all in faith hath God promised good.

4-162

-(16:81/ p. 757)

﴿ وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا ﴾

It is Allah who made out of the things He created some things to give you shade.

The structure of example 4-160 is O + V + F/(S). The object فريقا *some (people)* is put before the verb كذب *call impostors* and the *fâ'il*, the affixed pronoun التاء in the word كذبتكم. This has been done to draw the attention to the word فريقا which refers to Allah's prophets. In 4-161, the verb وعد *promised* is a doubly transitive verb having the objects كلا *unto all* and الحسنى *good*. As indicated in 4.5.5.1. above, the structure of this example is O₂ + V + F + O₁. For TARs, the rhetorical purpose of this structure is to focus attention to the object of the sentence.

In 4-162, the prepositional phrase لكم *for you* comes before the object ظلالاً *shade*. The rhetorical purpose of this preposing is to give more attention to the prepositional phrase which refers to the believers. He wants to remind them of one of His graces which is to shade them from the sun. It is true that all people have benefited from this, but Allah wants to inform the believers that he has made it especially for them, therefore, they have been given more attention by preposing the prepositional phrase لكم *for you*, which refers to the believers. This however does not contradict our assumption indicated earlier in this section that in all these examples, the preposed constituents are preposed to indicate emphasis/to bear the information focus of the whole message. Even, if we look, at the terms used by the rhetoricians: التأكيد *emphasis*, الأهمية *importance* and الاهتمام *attention*, we find that all of them, but specially the last two purposes, are near equivalents.

4.6.4.

Particularisation and restriction/exclusiveness

التخصيص والقصر

As mentioned in this study, changing the order of the words within a sentence affects, to a large extent, the meaning of the sentence. Thus a sentence such as:

4-163 ضرب زيداً عمرواً

Zayd hit Camr,

is different in meaning, according to both grammarians and rhetoricians, from a sentence such as:

4-164 **عمرأ ضربہ زيد**

Amr [theme], Zayd hit him[rheme]. (or) Amr was hit by Zayd.

The word order of sentence 4-163 is V + F/(S) + O, while the word order of sentence 4-164 is O + V + F/(S). The meaning of both sentences is also different. The former can be interpreted as a neutral proposition: 'Zayd [among many Zayds] hit Amr', using Halliday's formulation. The latter, on the other hand, has a sense of exclusiveness; the proposition, in English, can be interpreted as: 'it was ^CAmr and nobody else that Zayd hit', or 'Amr and nobody else was hit by Zayd' (Halliday's formulation). This means that 'Amr' in 4-164 is the focal point of the message, which is expressed in English by means of pseudo-cleft (as the first possible translation of 4-164 above shows) and is represented by Halliday as a marked theme.

This rhetorical/functional purpose of exclusiveness or particularisation is very clear in the Holy Qur'ân because it is used there extensively. Witness the following Qur'anic examples :

4-165

-(39:66/ p. 1417)

﴿ **بَلِ اللّٰهُ فاعْبُدْ وَكُنْ مِنَ الشّٰكِرِيْنَ** ﴾

Nay, but worship God...

4-166 **اعْبُدِ اللّٰه**

Worship-jussive (you)-nom. + Allah-accus. ...

(0=you) [theme] worship Allah [rheme]. (Halliday's formulation).

Worship [theme] Allah [rheme]. (or) Worship Allah [rheme]. (Halliday's other possible formulations).

Sentence 4-165 above is derived from 4-166 which is a positive imperative construction. The unmarked imperative construction consists of: imperative verb + implicit *fâ'il*/subject + object. Thus the theme is the ellipted pronoun **أَنْتَ** *you* which, for comparison, also accords with Halliday's analysis of such imperative constructions in English. As is shown above in the analysis of translation 4-166, Halliday points out that besides this analysis which considers the ellipted pronoun as theme, there are two other possible analyses: to consider the imperative verb itself as theme and the rest of the construction as rheme or simply to consider the whole construction as rheme (rhematic construction).

Sentence 4-165 shows the marked structure of the imperative sentence 4-166. The object, the word **الله** *Allah* is emphasised by preposing it before the imperative verb **اعبد** *worship*. For rhetoricians, this emphasis indicates particularisation or exclusiveness **التخصيص أو القصر** which can be glossed as, '*Allah* alone you should worship'. In Arabic this emphasised/focused message can be achieved by preposing the object before the imperative verb as exemplified in 4-165 above.

4-167

-(13:26/ p. 681)

﴿اللهُ يَبْسُطُ الرِّزْقَ﴾

Allah-nom.[theme] + enlarges [rheme] + the sustenance-accus.[complement].

Allah enlarge, or grant by (strict) measure, the sustenance

It is Allah who enlarges the sustenance. (Halliday's formulation)

The fact that the rheme of the sentence is a verb **يبسط** *enlarge* suggests that the sentence is verbal, and should have a rheme in the initial position of the sentence followed by a theme (cf. 4.5.2. above). The general structure of the above example is theme + rheme + complement which specifically can be parsed as, F/(S) + V + O. The *fâc*il/subject, the word **الله** *Allah* is preposed before the verb **يبسط** *enlarge* and the object **الرِّزْق** *the sustenance*. The information focus is placed on the *fâc*il/subject by preposing it before the other constituents of the sentence; hence it is also new information. This marked Arabic structure having the focus on the initial element can be represented in English through an it-cleft sentence, as the accompanying translation in 4-167 shows. The unmarked structure of this sentence is V + F + O/ (rheme + theme + complement):

4-168 **يبسطُ اللهُ الرِّزْقَ**

Allah [theme] enlarges the sustenance[rheme].

Thus preposing the *fâc*il/subject as in 4-167 (and also the objects in 4-163 & 4-165 and prepositional phrase in 4-169 below) indicates in the traditional Arab classification, particularisation. In modern western terms this can be regarded as a sub-type of focus/emphasis. My point here is that this does not mean that there is a contradiction between the Arab and western views of the function of the preposed constituents in these sentences. I believe that the preposing of these constituents also indicates emphasis. The speaker focuses or emphasises particular constituents to indicate particularisation, for example, as is the case with the above examples. So

particularisation is simply a more specific subcategory of emphasis or information focus, resulting from preposing some constituents of the sentence before others. This also holds true for all rhetorical purposes that are mentioned by TARs.

4-169

-(37:47/ p. 1348)

﴿ لَا فِيْهَا غَوْلٌ ﴾

Free from headiness.

The structure of sentence 4-169 can be parsed as Pp + noun. Thus the sentence is a nominal sentence. It has been said that a prepositional phrase in Arabic can function as *khavar*/rheme. Therefore, the order of the thematic structure is: rheme + theme which is the marked order of a nominal sentence. If the sentence is rearranged to match its unmarked/canonical structure: theme + rheme, it will be:

4-170 لَا غَوْلٌ فِيْهَا

No headiness[theme] in it[rheme].

Functionally, the TARs (cf. الزركشي/Az-Zarkašî, vol. 3: p. 236, لاشين/Lâshîn, 1983: p. 230) differentiate between sentence 4-169 and its derivative 4-170, where the former gives, besides the meaning of negation, a sense of exclusiveness, the latter giving a sense of negation only. The pronoun connected to the prepositional phrase refers to Heaven. So, preposing the rheme, the prepositional phrase particularises and restricts the absence of headiness in Heaven only and no where else. Thus, the focus is placed on the preposed constituent to give a sense of particularisation which can be glossed as: it is only in Heaven that there will not be headaches caused by drinking, whereas in this life there are headaches caused by drinking.

4.6.5.

To eliminate ambiguity إزالة اللبس

4-171

-(40:28/ pp. 1432-33)

﴿ وَقَالَ رَجُلٌ مُّؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ ﴾

A believer, a man from among the people of Pharaoh, who had concealed his faith, said...

Example 4-171, exhibits non-canonical word order. The prepositional phrase **من آل فرعون** *from the people of Pharaoh* has been preposed before the verb **يكتُم** *concealed*, while its canonical place would be at the end of the sentence. This sentence wants to show that this believer is from the people of Pharaoh and this cannot be shown unless the prepositional phrase comes before the verb. If the non-canonical word order was not used and the prepositional phrase was in its canonical position at the end of the sentence as in 4-172,

4-172 **وقال رجل مؤمن يكتُم إيمانه من آل فرعون**

A believer, a man who is concealing his faith, and who is from the people of Pharaoh, said...

it would be possible for someone, as Az-Zarkašî (الزركشي, vol. 3: p. 233) says, to think that man conceals his faith from the people of Pharaoh only and it would not be thought that the man is originally from the people of Pharaoh. So in order to avoid this ambiguity and to show that the man is originally from the people of Pharaoh, the prepositional phrase is preposed. This is an example of situational condition.

4.6.6.

Expressing good news in advance **تَعييل البشارة أو المسرة**

If someone has pleasant news and wants to tell somebody else this news, it is preferable to start his speech or statement with the pleasant news. This, as TARs believe, is the case with the following example:

4-173

-(13:23/ p. 680)

﴿ **جَنَاتٍ عَدْنٍ يَدْخُلُونَهَا** ﴾

Gardens of perpetual bliss, they shall enter there.

Gardens of perpetual bliss [theme], they shall enter [rheme]. (Halliday's formulation)

This sentence has two analyses: 1) The genitive phrase **جَنَاتٍ عَدْنٍ** *gardens of perpetual bliss* is *mubtada'*/subject and the *khabar*/predicate is the verbal sentence **يَدْخُلُونَهَا** *they shall enter there*: S + *Kh*/Pred (V + F/S + O). 2) The genitive phrase is *khabar*/predicate with the *mubtada'*/subject as the ellipted **هي** *it*, while **يَدْخُلُونَهَا** *they shall enter there* is a separate verbal sentence (cf. الدرويش /Ad-Darwîš, 1992: p. 116). There is also another third analysis: 3) O + V + F/S which indicates that there is

non-canonical word order. The genitive phrase **جَنَاتِ عَدْنٍ** *gardens of perpetual bliss* has been preposed before the verb and its *fâ'il*/subject **يَدْخُلُونَ** *they shall enter*. The verb has a co-referential pronoun which refers to the preposed object in order to render this type of non-canonical order grammatical. For TARs, the rhetorical purpose of putting the genitive phrase in the first position is to express good news to the listeners who are supposed to be believers. In accordance with the third possible analysis of the above example, the canonical structure will be as follows:

4-174 **يَدْخُلُونَ جَنَاتِ عَدْنٍ**

They shall enter gardens of perpetual bliss

The effect of the pleasant news will not be as dramatic if the sentence were to exhibit non-canonical word order, having **جَنَاتِ عَدْنٍ** *gardens of perpetual bliss* at the beginning of the sentence. More basically, I believe the reason for preposing the genitive phrase, in 4-173, whether it functions as *mubtada'*/subject or *khabar*/predicate, or object is because it is selected to bear the information focus of the message, and thus to express good news as explained above. So, to transfer this focus/emphasis into English I adopt Halliday's formulation as indicated above.

4.6.7.

Expressing bad news in advance **تَعْجِيلُ الْمَسَاءَةِ**

4-175

-(14:29/ p. 700)

﴿ **جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ** ﴾

Into Hell, they will burn therein, an evil place to stay in.

It is Hell they will burn in, an evil place to stay.

The structure of the above example is O + V + F. The word **جَهَنَّمَ** *Hell* is placed at the beginning of the sentence. If the object is returned to its canonical position, the sentence will be:

4-176 **يَصْلَوْنَ جَهَنَّمَ وَبِئْسَ الْقَرَارُ**

They will burn in Hell, an evil place to stay. (cf. **الدرويش** *Ad-Darwîš*, 1992: p. 191)

For TARs, the rhetorical purpose in this example 4-175 is like the one mentioned in the previous example 4-173. The only difference is that the rhetorical purpose of the previous example is to express good news to the believers, whereas the rhetorical

purpose of this example is to express bad news to the unbelievers. I believe also that preposing the object gives a sense of emphasis.

4.6.8.

Preposing for a psychological effect التقديم لأثر نفسي

Needless to say, the Holy Qur`ân has a great effect on the hearts of those who recite it; this is because the psychological factors are of concern to the Holy Qur`ân. Thus, it has been described as a charm:

4-177

-(74:24/ pp. 1848)

﴿فَقَالَ إِنَّ هَذَا إِلاَّ سِحْرٌ يُؤْثَرُ﴾

Then said he, "This is nothing but magic, derived from of old." .

As far as non-canonical word order is concerned, the Holy Qur`ân uses psychological effects as a rhetorical purpose for non-canonical word order. Witness, for instance, the following example:

4-178

-(2:133/ p. 53)

﴿إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ﴾

When death appeared before Jacob.

4-179

-(6:61/ p. 356)

﴿حَتَّى إِذَا جَاءَ أَحَدَ كُمُ الْمَوْتُ﴾

At length, when death approaches one of you.

The above two structures exhibit non-canonical word order. The structure of both examples is V + O +F/ (S). The word الموت *death*, the *fâcil*/subject is placed at the end of the two sentences (cf. 4.5.5.1). As is well known, the canonical position of the *fâcil*/subject, in Arabic, is after the verb and before the object. Therefore, this type of non-canonical word order has been adopted for a rhetorical purpose. The word الموت *death* has a special force. It is the fate of all flesh. Therefore, this word is commonly

hated. All people are afraid of it. For this psychological effect, this word has been placed at the end of the two sentences.

4-180

-(10:12/ p. 550)

﴿ وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ ﴾

When trouble toucheth a man.

This is also an example of the psychological effect. The structure of this example is also V + O + F/ (S). The *fâcil*/subject, the word **الضرُّ** *trouble*, has been placed after the object the word **الإنسان** *a man* for a specific rhetorical purpose. The word **الضرُّ** *trouble* has strong emotional significance. What has been said about the word **الموت** *death* in examples 4-178 & 4-179, could be applied to the word **الضرُّ** *trouble* in example 4-180. For TARs, the hatred and fear aroused by the meaning of such words, are in fact, the psychological motivation for the sentence exhibiting non-canonical word order. The psychological effect is reduced when these sentences are produced in their unmarked structure as in:

4-181 **إِذَا حَضَرَ الْمَوْتَ يَعْقُوبُ**

4-182 **حَتَّى إِذَا حَضَرَ الْمَوْتَ أَحَدَكُمْ**

4-183 **وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ**

I believe that preposing the object and postposing the *fâcil*/subject in examples 4-178 to 4-180 give emphasis to the postposed elements. Thus **الموت** *death* and **الضرُّ** *trouble* are the focal points of these messages; hence they bear the information focus of these sentences. Therefore it is these secondary meanings, hatred and fear of death and trouble that the TAGs state, can be achieved by postposing and thus emphasising the *fâcils*/subjects of these sentences. Thus in translating these sentences, the focus should lie on the *fâcil*/subject, which can be done only through passivization as in the following:

4-184

-(2:133/ p. 53)

﴿ إِذَا حَضَرَ يَعْقُوبَ الْمَوْتُ ﴾

When Jacob is approached by death.

4-185

-(61:6/ p. 356)

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَ كُمُ الْمَوْتُ ﴾

At length, when one of you is approached by death...

4-186

(10:12/ p. 550)

﴿ وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ ﴾

When a man is touched by trouble...

4.6.9.

Maintaining the rhyme and the assonance of Qur'anic verses

مراعاة نظم الكلام والتناسب بين الفواصل

There is no doubt that organising sentences and keeping their rhyme pattern the same gives more elegance to a text. The Qur'anic discourse surpasses in using this style to the extent that it becomes the rhetorical purpose of some verses. This is the case in the following example:

4-187

- (15:61-64/ pp. 722-23)

﴿ فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴾ * قَالَ إِنَّكُمْ قَوْمٌ مَّنْكَرُونَ *

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ * وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا

﴿ لَصَادِقُونَ ﴾

At length when the messengers arrived among the adherents of Lût. He said; "Ye appear to be uncommon folk." They said: " Yea, we have come to thee to accomplish that of which they doubt. We have come to thee with the truth."

The structure of the first verse above ﴿ فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴾ *When the messengers came to the adherents of Lût*, is V + O + F. The object آل لوط *the adherents of Lût* is preposed before the *fa'il*/subject المرسلون *the messengers*. The rhetorical purpose for this non-canonical word order is to keep the rhyme of the verses

the same as is shown in the following verses. This would not be achieved if the sentence were arranged according to its canonical structure as:

4-188 فلما جاء المرسلون آل لوط

This purpose together with the one indicated in 4.6.5. which is to eliminate ambiguity, can be taken as separate types of rhetorical purpose and not as sub-types of the purpose of emphasis.

Some sentences may, of course, be arranged to achieve more than one rhetorical purpose, as example 4-189 shows below:

4-189

-(7-5:1/ pp. 3-4)

﴿ مَالِكِ يَوْمِ الدِّينِ * إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

Master of the Day of judgement. Thee do we worship and thine aid we seek.

The structure of the second verse in example 4-189 is O + V + F/ (S). The object of the second part of this verse إِيَّاكَ *you* is preposed before the verb نَسْتَعِينُ *seek aid* and the *fā'il*/subject, the implicit pronoun نحن *we*.

قال الزمخشري (الكشاف/Al-Kaššâf, vol. 1: p. 61) argues that the rhetorical purpose of this preposing is to express particularisation only. أبو حيان/Abū Hayyân (البحر/Al-Bahr, vol. 1: p. 24) rejects Az-Zamakhsharî's argumentation stressing that the object in this sentence is preposed to give more attention to it:

قال الزمخشري التقديم يوجب الاختصاص، وليس كما زعم والتقديم عندنا إنما هو للاعتناء والاهتمام بالفعل.

Az-Zamakhshari says, "The preposing here is for particularisation," but it is not as he claims; the preposing in our opinion is used to give more attention to the object [My translation].

ابن الأثير/Ibn Al-Athîr (1991, vol. 2: p. 39), on the other hand, says in response to Az-Zamakhsharî that the rhetorical purpose of the non-canonical word order in example 4-189 is to keep the rhyme of the sentences the same:

فإنه لم يتقدم المفعول على الفعل للاختصاص، وإنما قدم من أجل نظم الكلام لأنه لو قال نعبدك ونستعينك لم يكن له من الحسن ما لقوله إياك نعبد وإياك نستعين.

The object is not preposed before the verb to indicate particularisation, but to keep the rhyme of the verses the same, because if it was said 'we worship You and seek Your aid', this would not be as elegant as if it is said "You do we worship and You we ask for help" [my translation].

As a matter of fact, if we reconsider this example we will find that the meaning of this sentence may accept more than one rhetorical purpose. For, if the rhetorical purpose of the second part of the verse *إياك نستعين* *You, we ask for help*, is to keep the rhyme of the verses the same, what would be the rhetorical purpose of the first part of the verse, *إياك نعبد* *You do we worship*? It is definitely not the same purpose, because the second part can be rearranged in its canonical order and the whole verse still has the same rhyme as in:

نعبد إياك وإياك نستعين 4-190

Therefore, I believe that non-canonical word order has been used in this sentence to indicate two rhetorical purposes. First to express particularisation or restriction: to restrict seeking aid from *Allah* alone and not from anyone else, and second, to keep the rhyme at the end of the sentences the same.

4.6.10.

To express reproach or admiration and exclamation

التقديم لإرادة التبكيت والتعجب

4-191

- (6:100/ pp. 371-72)

﴿وجعلوا لله شركاء الجن﴾

Yet they make the Jinns equals with Allah.

The structure of this sentence is (V + F) + O₂ + O₁. This means that the Arabic verb *جعل* *to make* can be doubly transitive i.e., it can have two objects. As is clear from the structure of the sentence, the second object the word *شركاء* *partners* is preposed

before the first object the word **الجن**. The unmarked structure of this sentence is V + F + O₁ + O₂. Accordingly, the above sentence in its unmarked order would be as follows (*cf.* **مطلوب** / *Matlûb*, 1987: p. 53):

4-192 **وجعلوا الجن شركاء لله**

Thus, the focus in 4-191 lies on the preposed second object **شركاء** *partners*. The rhetorical purpose of this preposing is to reproach the unbelievers for associating partners with *Allah* in worship, no matter whether these partners are *Jinns* or something else.

4-193

-(19:46/ p. 864)

﴿ قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ ﴾

(The father) replied: Art thou shrinking from my gods, O Abraham ?

As mentioned earlier, the typical WO of nominal sentences in Arabic requires that the theme **المسند إليه** precedes the rheme **المسند** (i.e. the sentence starts with known and precedes to unknown information). The above sentence, however, shows the reverse order. The *khabar*/ predicate/ rheme **المسند** the word **راغب** *shrinking/hate* is an indefinite descriptive adjective that is preposed before the *mubtada*'/subject/theme **المسند إليه** the pronoun **أنت** *you*. This type of preposing in this interrogative sentence indicates emphasis. The rhetorical purpose of this non-canonical word order is to challenge the rheme **المسند** as a proposition. For TARs, it shows how the father was surprised by his son, who hates his father's gods. The question in 4-193 can be asked in another way, as in 4-194:

4-194 **أأنت راغب عن آلِهتي يا إبراهيم؟**

Here, the sentence is in its unmarked order. The question is asked to challenge the status of the theme **المسند إليه** rather than the rheme **المسند**. It gives only a sense of an ordinary question without any element of surprise or exclamation.

4.6.11.**Distinguishing from others التمييز عن الغير**

4-195

-(35:28/ p. 1307)

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

Those truly fear Allah, Among His servants who have knowledge.

The structure of this verse is: `innamâ + V + O + F/S, where **إِنَّمَا** `innamâ is a particle whose function is to indicate exclusiveness. This non-canonical word order is adopted to place focus/emphasis at the end of the sentence (here, on the *fâcil*/subject of the sentence). The object, the word **الله** *Allah* is placed before the *fâcil*/subject of the sentence, the word **العلماء** *those who have knowledge*. The rhetorical purpose of this non-canonical word order is to distinguish **العلماء** *those who have knowledge* from the rest of God's servants. Thus, changing the position of the *fâcil*/subject in this sentence shows that **العلماء** *those who have knowledge*, are at a different stage from others. They are at this stage because they fear *Allah*, as He should be feared, more than others do. The focus placing on the *fâcil*/subject can be achieved in English through unmarked focus or an it-cleft sentence, marked focus as in 4-196: (1) and 4-197: (2) respectively:

4-196: (1) Those who fear *Allah*, among His servants, are **those who have knowledge**. (unmarked focus in Halliday's formulation)

4-197: (2) It is **those who have knowledge** that fear *Allah* among His servants.

4.6.12.**Preposing the constituent to indicate the trust placed in it التقديم
لشدة الوثوق بالمقدم**

4-198

-(59: 2/ p. 1716)

﴿ وَظَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ ﴾

And they thought that their fortresses[theme] would defend them from Allah[rheme]!

Here, the *mubtada'*/subject **حصونهم** *their fortresses* is placed after the predicate **مانعتهم** *defend them*. The structure of this nominal sentence is *khabar*/predicate + *mubtada'*/subject. الزمخشري /Az-Zamakhsharî (الكشاف/Al-Kaššâf, vol. 4: p. 80) points out that the rhetorical purpose of this non canonical order is to show how much the unbelievers rely on their fortresses:

فإن قلت: أي فرق بين قولك "وظنوا أن حصونهم تمنعهم أو مانعتهم" وبين النظم الذي جاءت عليه الآية؟ قلت: في تقديم الخبر على المبتدأ دليل على فرط وثوقهم بحصانتها ومنعها إياهم.

If you were to say, what is the difference between your saying: "they thought that their fortress would defend them or be defending them" and the structure which the verse has adopted?, I would say: preposing the khabar/predicate before the mubtada' indicates their excessive trust in their fortresses against Allah [My translation].

Before we conclude this section, one point is worthy of mention. This concerns our hypothesis mentioned near the beginning of the present section. It has been said that the purpose of 'emphasis'/'focus' is the common factor linking all the rhetorical purposes suggested by the TARs. Al-Jurjânî (الجرجاني, 1984: p. 107) criticises other traditional linguists', especially Saibawaih's, treatment of non-canonical word order. The traditional linguists, and particularly Sîbawayh, use the notion of **العناية** *care and concern*, which is based on the assumption that the speaker starts his speech with the piece of information that is of most importance to him. Al-Jurjânî (*op. cit.*) says:

واعلم أنا لم نجدهم اعتمدوا فيه شيئاً يجري مجرى الأصل غير العناية والاهتمام. قال صاحب الكتاب، وهو يذكر الفاعل والمفعول: "كانهم يقدمون الذي بيانه أهم لهم، وهم ببيانه أعنى".

*And know that [in terms of preposing and postposing/non-canonical word order] we did not find that they relied on anything that serves as a basic rule except for the rule of care and concern. In discussing the fâ'il/subject and the object, the author of **الكتاب** *Al-Kitâb* [Sîbawayh] says: it seems as if they prepose whatever is of more importance and concern to them [within the sentence] [my translation].*

From this quotation we stress that Sîbawayh realises that the speaker mentions first what is more important to him, *i.e.* in modern terms, what he wants to emphasise. This, according to Sîbawayh, is the basic rule that makes the speaker prepose some elements of his speech before others. I believe that Al-Jurjânî does not, however,

reject this assumption. Rather, he proceeds to explain this basic general rule and to justify why the speaker emphasises some elements of his speech by preposing them (*i.e.* by using non-canonical word order). Other TALS, following in the steps of Al-Jurjānī, try to justify the fact that emphasis/focus lies on the preposed constituent by giving the rhetorical purpose/s of this non-canonical order. The following figure shows the treatment of some TALs of the rhetorical purpose of some verses that exhibit non-canonical word order (examples are referred to by the same numbers given in the present chapter):

Table 4-1

Examp.	Types of Preposing	Az-Zamakhshari	Ar-Rāzi	Al-Baydhawī	ʿabbās
4-153	Fāʿil	Emphasis	Emphasis		-
4-158	Pronoun	Importance.	Importance	Importance	-
4-161	Object	-	-	-	-
4-162	Pp	Importance	-	Particularisation	Particularisation
4-165	Object	-	Restriction.	-	Particularisation
4-167	Faʿil/ subject	Particularisation	Empasis		
4-169	Pp.	Particularisation	Particularisation	Particularisation	Particularisation
4-171	Pp.	-	-	Restriction	Eliminating Ambiguity
4-173	Object	-	-	-	
4-175	Object	-	Explanation	-	
4-178	Object	-	-	-	-
4-187	Object	-	-	-	
4-189	Object	Particularisation	Attention	Importance/ Particularisation	Importance
4-191	Object	Reproach	Reproach/ Importance	Particularisation.	Reproach/ Exclamation.
4-193	Khabar/ Predicate	Exclamation/ Denial	Exclamation/ Interrogative	Denial/ Exclamation	Particularisation
4-195	Object	Glorification	-	Restriction	-

Elsewhere in his *دلائل Dalāʾil*, Al-Jurjānī (الجرجاني, p. 108) says:

وقد وقع في ظنون الناس أنه يكفي أن يقال: " أنه قدّم للعناية ولأن ذكره أهم،
من غير أن يذكر من أين كانت تلك العناية، وبم كان أهم.

People have thought that it is sufficient to say: "It is preposed because of the [speaker's] concern [for the preposed constituent] and because of stating it [first] is of more importance [to the speaker than stating the other constituents] without, however, pointing out the source of that concern and the justification for that importance [my translation]."

To conclude this section, emphasis (as also is the case in English) is the basic rhetorical purpose and the other purposes mentioned by the TARs only constitute explanation and exposition of this general rule.

4.7.**Conclusion**

Three basic points have been discussed in this chapter. These are rules, types and rhetorical purposes of non-canonical word order. We have pointed out that Arabic is a relatively free word-order language. This is demonstrated by mentioning the rules that bound the movement of the constituents within the Arabic sentence. After pointing out these rules of non-canonical word order from the TAGs' point of view, the types of non-canonical word order have been discussed. These types include preposing constituents such as *ḵhabars*/predicates in nominal sentences and *fāʿils*/subjects, objects, adverbs, prepositional phrases, and *ḥāls*/status clauses, in the verbal sentences. On the basis of two traditional approaches, a new approach has been developed in treating these types of non-canonical word order. Twelve rhetorical purposes, supported with examples from Qur'anic discourse, have been extracted and explained.

Chapter Five

A Comparison Between the Functional Aspects of the Traditional Arab Approaches to Word order in Arabic and Modern Approaches

5.0.

Layout of the chapter

This chapter is divided into seven sections. Section One is an introduction. Section Two discusses the use of language as a means of communication in traditional Arab literature. Section Three discusses the relationship between meaning, form and function. Section Four discusses Al-Jurjânî's treatment of WO from a functional point of view. Section Five studies the notion of 'context' in traditional Arabic works. Section Six discusses the information structure of the Arabic sentence in both traditional and modern works. The final section is a conclusion .

5.1.

Introduction

From the foregoing discussion of the traditional Arab linguists' treatment of non-canonical word order within Arabic sentences or texts, two lines of thought have emerged. The first is that of the TAGs, who adopted a formal approach to the study of standard Arabic (SA) non-canonical word order, and the second is that of TARs, who adopted a mixed model which ranges between the formal and the functional (pragmatic) approaches, though it tends to orient itself more towards the functional approach. This does not, however, mean that TALs propose a well shaped functional model for SA, of the type known in its modern forms (for example, Halliday's functional approach, *cf.* Chapter 2). Rather, it means that they were aware of the role of the function that the constituent/s may play in determining the meaning of the sentence or, more generally, the meaning of the whole discourse. They do not, however, group the various aspects of the functional approach together or study them in one particular section of their books. Instead, they study and refer to some of the functional/pragmatic elements in various places throughout their writings when explaining the reasons for the eloquence, beauty and rhetoric of some verses of the Holy Qur`ân and also the poetry of the ancient Arab poets.

Functionalists are interested in both the grammatical and rhetorical/pragmatic aspects of language. The function of grammatical structure is to make meaning available to convey information. This structure allows users of language to utilise functional devices (WO, certain prosodic elements, passivization. *etc.*) for practical reasons, (*i.e.* to achieve the rhetorical structure). The function of rhetorical structure, on the other hand, is to make further use of the grammatical structure. It is to affect the receiver of language by conveying internal information for certain purposes such as, emphasis, command, request. *etc.* Thus the grammatical function and the rhetorical function are interrelated.

The interaction between these two functions can be also seen in the TALs' analysis of SA. As a matter of fact, a key adjective for the description of the TALs' treatment of non-canonical word order or of the Arabic sentence in general is "functional" or "pragmatic". Therefore, the aim of this chapter is to study the validity of this description by showing the existence of some functional elements in the TALs' literature.

5.2.

Language as a means of communication

As mentioned in Chapter 2, the Praguian linguists believe that any unit of language (be it a phoneme, a morpheme, a word, a sentence, *etc.*) exists only because it has a function to perform. For them the structures of language (grammatical, phonological, and semantic) are determined by the function that they perform. According to Vachek (1966, p. 7) 'functionalism' for Praguian linguists, meant that "any item of language exists solely because it serves some purpose, because it has some function (mostly that of communication) to fulfil". Thus language, for Praguian linguists, and also for Halliday (1978), is composed of units and structures and exists to fulfil the function of communication. Halliday, in particular, believes that language is to be studied with regard to its social functions (Halliday: *op. cit.*).

Comparing this with the TARs' definition of language, we find a significant similarity. Functional aspects of Arabic language begin to shape themselves in Al-Jurjânî's theory *النظم/An-Nazhm*. As the functional approach stands in opposition to the formal approach in western linguistics, the TARs' approach (in essence functionally oriented) led by Al-Jurjânî also stands in opposition to the TAGs' approach (totally formally oriented).

TARs, as well as western functionalists, view language as an instrument of communication. *أسرار* *Al-Jurjânî* (الجرجاني, 1954: p. 2 & 1991: p. 21) defines discourse or *اللغة* language in general, by its function as the act of revealing, showing, and pointing out, and not by its essence, nature or origin:

اعلم أن الكلام هو الذي يعطي العلوم منازلها، ويبين مراتبها، ويكشف عن صورها، ويجني صنوف ثمرها، ويدل على سرائرها، ويبرز مكنون ضمائرها.

Know that the discourse is what gives the sciences their ranks, shows their classes [of elegance], reveals their forms, reaps their various fruits, points to their secrets, and manifests their hidden aspects [my translation].

By these concepts, Al-Jurjânî means that human language can be transformed through discourse (or speech) from being concealed to being revealed, or from being unknown to being known. According to Al-Jurjânî, revealing knowledge through discourse benefits human beings by helping them gain knowledge of the sciences. With it (*i.e.* discourse/language) people can benefit each other by communicating their knowledge. For Al-Jurjânî, the act of revealing, which is the act of presenting knowledge (the act of communication in its broad sense) through a linguistic medium is the most distinguishing factor of discourse (*op. cit.* 1954: p. 3 & 1991: p.22):

وإذا كان هذا الوصف مقوم ذاته، وأخص صفاته، كان أشرف أنواعه ما كان فيه أجلى وأظهر.

If this description [i.e. revealing knowledge] is the evaluator of discourse and its most basic quality, the most eminent kind [of discourse] is the most obvious [example] [my translation].

Without this function of discourse, knowledge and learning are not possible. Therefore, discourse/language is necessary for the life of society. It serves as a distinguishing factor between humans and animals. In this respect, Al-Jurjânî (الجرجاني, *op. cit.* 1954: P. 2 & 1991: p. 21) says:

وبه أبان الله تعالى الإنسان عن سائر الحيوان...فلولا له لم تكن لتتعدى فوائد العلم عالمه...واستوت القضية في موجودها وفانيها، نعم ولوقع الحي الحساس في مرتبة الجماد.

Through it [i.e. language] Allah-May He be exalted-distinguishes man from all the various animals... And without it, the advantages of knowledge [and discourse] would not go beyond the individual knower [scholar]...and [without it] there would be no difference between what exists and what passes away, the living being would be no different from inanimate matter [my translation].

Thus, discourse/language, for Al-Jurjânî, functions as a tool of cultural transmission of knowledge from one generation to another. Al-Jurjânî (1984: p. 375) rejects the analysis of language as mere isolated words:

ومعلوم أنك أيها المتكلم لست تقصد أن تعلم السامع معاني الكلم المفردة التي تكلمه بها، فلا تقول "خرج زيد" لتعلمه معنى "خرج" في اللغة ومعنى "زيد".

It is known that you, the speaker, do not intend to inform the listener the meanings of the individual words that you are addressing him with. You do not say (for example) 'Zayd left' to inform him the lexical meaning of 'left' and of 'Zayd' [my translation].

The speaker then, uses language as a means of communication (*op. cit.* p. 530):

وكان مما يُعلم ببدائه العقول أن الناس يكلم بعضهم بعضاً ليعرف السامع غرض المتكلم ومقصوده.

What is known by intuition is that people converse with each other so that the listener may know the purpose and intention of the speaker [my translation].

5.3.

The relationship between form, meaning and function

TALs point out that the form of an element is influenced by its function which in turn is influenced by its meaning. For example جاء (he)came, and ضرب (he) hit, are different in meaning and form. The first is an intransitive verb which requires no object, while the latter is a transitive verb which requires an object. As for the two traditional terms, the form/expression and the meaning, Sîbawayh (سيبويه, 1881, p. 7) contends that "the meaning of an element influences its form". The difference between the form and meaning can be understood more clearly if one recalls what Al-Jurjânî states about them (الجرجاني, 1984: p. 53):

لا يتصور أن تعرف للفظ موضعاً من غير أن تعرف معناه

It is inconceivable that you may know the position of an expression without knowing its meaning [my translation].

Al-Jurjânî denies that the beauty and elegance of a text are mainly attributed to its form, but rather to its meaning resulting from composing and arranging the words of the text, i.e. *Nazhm* (1984: p. 92):

فلو كانت الكلمة إذا حسنت حسنت من حيث هي لفظ...دون أن يكون السبب في ذلك حال لها مع أخواتها المجاورة لها في النظم، لما اختلف بها الحال، ولكانت إما أن تحسن أبداً أو لاتحسن أبداً.

So if a word is beautiful on the basis of its being an expression/form,... not because of its status with respect to its neighbouring elements in Nazhm/arrangement, then its status will be the same; either it is always beautiful, or it is never beautiful [my translation].

He stresses that the meaning is more important than the form (*op. cit.* p. 82):

فمن نصر اللفظ على المعنى كان كمن أزال الشيء عن جهته وأحاله عن طبيعته.

He who gives precedence to expressions/forms over meanings is like he who removes something from its proper course, and diverts it from its nature [my translation].

Al-Jurjânî makes the point clear when he says (*op. cit.* p. 414):

...وليت شعري هل كانت الألفاظ إلا من أجل المعاني؟ وهل هي إلا خدم لها ومصرفة على حكمها؟ أو ليست هي سمات لها و أوضاعاً قد وضعت لتدل عليها؟
...I wonder, are words/expressions [used] except for the sake of meanings? Are they not the servants of meanings and [do they not] conduct themselves according to their own rules? Are they not signs for them and conventional elements used to indicate them? [my translation].

The above quotations indicate that the TALs and the modern functionalists share the basic assumption that the form of an element is influenced by its meaning.

TALs believe, as indicated above, that the function **وظيفة** of an element influences its form **لفظ**. This can be exemplified as follows:

5-1. ضرب زيداً عمرأ

hit + Zayd-nom. + Camr-accus.

Zayd hit Camr.

For the TALs, the function (not the position) of the *fāʿil*/subject/agent **زيد** Zayd-un causes its form to be in the nominative case. The same holds true for the direct object **عمرأ** Camr-an being in the accusative case. Some TALs such as Sībawayh, Az-Zamakhsharî and Ibn Hišâm use the term **موضع** position to refer to function in its current sense. Thus Zayd in 5-1. is in the nominative case because it is in **موضع** the *genitive position* and its function is to fill that position. Camr is also in

the accusative case because it is in *موضع المفعولية* *the patient position* and its function is to fill that position. This assumption leads TAGs to claim that the *mubtada`/subject/topic* of the nominal sentence is so called because it occupies initial position *موضع الابتداء*; therefore it could perform the function of *mubtada`*. This is one reason why the Baṣran grammarians believe that a sentence whose initial position is filled by a noun followed by a verb is a nominal sentence starting with a *mubtada`/subject/topic* not with a *fâ'il/subject/agent* (as the Kufan grammarians believe) (cf. 4.2. & 4.2.1. and cf. also 4.5.1.2. & 4.5.4.). Consider the following example:

5-2. الرجل على الشجرة

the man-nom. + on the tree-gent.

The man is on the tree.

In 5-2. *الرجل* *the man* is in the nominative case because it is in the position of *mubtada`* and it performs the function of *mubtada`*. As mentioned earlier, the *khabar* also is traditionally said to be in the nominative case (cf. 3.3.1.1.). Though the second noun in the sentence 5-2. above *على الشجرة*, which appears in the phrase *على الشجرة on the tree*, is in the genitive case since it is a prepositional phrase, it is the *khabar* predicate of the *mubtada`/subject* *الرجل the man*, because it occurs in the *khabar* predicate/comment position, i.e. nominative by status *في محل رفع خبر* and it performs the function of *khabar/predicate*.

This leads us to the assumption made by TALs which says that the form is governed by the function of units in the language. These units include words: nouns, verbs and particles, phrases, clauses and sentences. Functional relations between these units are the key factors linking these units together. Language is traditionally viewed as a system made up of positions *مواقع* with certain units occurring in these positions. Therefore, an Arabic sentence is traditionally analysed as having three positions (the third is optional): theme/subject, rheme/predicate and complement (objects, *ḥāl* etc.) with nouns occurring in the theme and complement positions and verbs in the predicate position. TALs used a number of terms to refer to the notion of 'function'. They made frequent reference to the notion of 'function' whenever they dealt with these terms. For example, Sībawayh, in his *كتاب Kitâb*, frequently uses terms such as *موضع position*, *منزلة status* or place, *محل place* or position, *مجرى position* or function, *موقع position*, and *وظيفة function*. The definition given by Bloomfield (1957) helps in understanding Sībawayh's use of these terms specially *موضع position*. Bloomfield (1957: p. 185 [Carter, 1973: p. 148]) states that the "positions in

which a form can appear are its functions, or collectively, its function." Consider in this light this passage from Sîbawayh's *Kitâb* (سيبويه, 1983, vol. 2: p. 22):

وذلك قولك...ومررت برجل كريم أخوه... وإنما أجريت هذه الصفات على الأول حتى صارت كأنها له لأنك قد تضعها في موضع اسمه فيكون منصوباً أو مجروراً أو مرفوعاً...وذلك قولك : مررت بالكريم أبوه... وقد وقع موقع اسمه وعمل فيه ما كان عاملاً فيه، وكأنك قلت مررت بالكريم... فكما جرى مجرى اسمه جرى مجرى صفته.

And this is exemplified by your saying...: 'I passed by a man whose brother is generous'... These adjectives are governed by the first noun [the preceding noun] as if they modified it [i.e. the noun], because you can put them in the position of the noun [i.e. the noun which occupies the preceding position] and thus it can be in the accusative, genitive, or nominative case. This is exemplified by your saying: 'I passed by [the one] whose father is generous'.... [Here], the adjective stands in the position of the noun and it is governed by what was governing the noun and this is equivalent to: I passed by the generous (man)... Thus, as [the word 'generous'] functions as a noun, it also functions as an adjective [my translation].

In another part of his *Kitâb*, Sîbawayh uses the term *موضع position* to indicate the linguistic function of an element. This is clearly seen when he talks about the verbal noun (the noun functioning as a verb) *اسم الفعل* *هلم* come (1983, vol. 1: p. 241):

وموضعها من الكلام الأمر والنهي.

And its function [the function of the verbal noun] in speech is demand and prohibition [my translation].

Thus, Sîbawayh's use of term *موضع position* suggests that the position a word occupies in a sentence is of extreme importance to both the speaker and the listener. It reflects the producer's intentions (or intended messages) and influences the receiver's ability to interpret these messages. In other words, the position a word occupies in a sentence influences the communication between the speaker/writer and the listener/reader.

From a functional point of view, TAGs divided sentences into two types: those which have no grammatical function *جمل لامحل لها من الإعراب*, and those which have grammatical function *جمل لها محل من الإعراب*. Consider the following example:

5-3 يُسعدني أن تذهب إلى الطبيب

to please + me-accus. + that (you) go-subjunc. + to the doctor-gent.

It pleases me that you go to the doctor.

TAGs, claim that the embedded verbal sentence *تذهب إلى الطبيب (you) go to the doctor* does not have a grammatical function *لامحل لها من الإعراب*. But since this verbal sentence is preceded by the infinitive particle *أن المصدرية*, it acquires a grammatical function which in this case is the *fā'il*/subject of the matrix sentence. For TAGs sentence 5-3, though syntactically different, is semantically equivalent to:

5-4 يُسعدني ذهابك إلى الطبيب

to please + me-accus. + going-nom. + you. + to the doctor-gent.

Your going to the doctor pleases me.

This indicates that the noun *ذهابك your going* in 5-4 can replace the verbal noun *أن تذهب that you go* in 5-3. This tallies with the traditional analysis that one element in a sentence can substitute for another element only if they could both fulfil the same function.

The TALs' interest in the study of positions that words occupy in a sentence leads them to study the order of the words that occupy these positions and the different functions/meanings (rhetorical purposes) resulting from different structures/word orders of a sentence. As indicated in Chapter 4, word order in Arabic is used for a considerable number of linguistic phenomena (rhetorical purposes/secondary meanings) such as emphasis/focus, inversion and eliminating ambiguity. In order to avoid repetition, in the following section, I will limit my discussion of this point to Al-Jurjânî's study of the positions that the word may occupy and the communicative functions resulting from the variation of these positions within the sentence.

5.4.**Al-Jurjânî's study of the positions of words within the sentence (WO)**

The study of Arabic word order (or non-canonical word order) is based on the assumption made by TARs that the position of words in a sentence is determined by their communicative functions. Speakers/writers determine the order of words in accordance with the communicative function intended to be achieved by these words. Al-Jurjânî (الجرجاني, 1984: pp. 53-54) stresses this point when he says:

لا يتصور أن تعرف للفظ موضعاً من غير أن تعرف معناه، ولا أن تتوخى في الألفاظ من حيث هي ألفاظ ترتيباً ونظماً، وأنت تتوخى الترتيب في المعاني وتعمل الفكر هناك، فإذا تم لك ذلك أتبعته الألفاظ وقفوت بها أثارها، وأنت إذا فرغت من ترتيب المعاني في نفسك، لم تحتج إلى أن تستأنف فكراً في ترتيب الألفاظ، بل تجدها تترتب لك بحكم أنها خدم للمعاني، وتابعة لها، ولاحقة بها، وأن العلم بمواقع المعاني في النفس، علم بمواقع الألفاظ الدالة عليها في النطق.

It is inconceivable that you could know the position of a word without knowing its meaning, or that you could seek arrangement and Nazhm [order] in words solely on the basis of their status as words [forms]. But instead, you seek arrangement in the meanings and you concentrate your thinking there. If you are able to do this, words will follow in their footsteps [i.e. it is easy to arrange the words according to the meanings]. And if you finish the arrangement of meanings in your mind, you do not need to exert effort in thinking about the arrangement of words. Rather, you will find them already arranged for you because they are servants and followers of the meanings, because, knowledge of the positions of the meanings in the mind [leads to] the knowledge of the positions of the words that refer to them in speaking [my translation].

In dealing with the positions of the constituents, specially theme and rheme, within the English sentence, Halliday divides sentences according to their moods. He points out (1985: p. 44) that the independent major clause in English is either indicative or imperative. The indicative is divided into declarative and interrogative. If interrogative, it can be divided into polar interrogative (yes/no type) or content interrogative (WH-type) (cf. 2.4.2.2.2.).

In comparison with Halliday's treatment in English, it will be seen that Al-Jurjânî discusses the positions that words occupy in an Arabic sentence. He discusses the functions of the words occupying different positions in interrogative, negative and declarative sentences. In the following I will give a brief discussion of word order in these types of sentence, trying to show the functional aspects of Al-Jurjânî's treatment of this subject.

5.4.1.

Functional aspects of WO in interrogative sentences

Arab rhetoricians, such as Al-Jurjânî (الجرجاني, 1988), as well as Arab grammarians, such as Dhaif (ضيف, 1990: p. 118), among many others, define the interrogative as a request for information which the speaker wants to know (or which the speaker does not know). This definition is similar to that given by functionalists like Halliday (1967c & 1985: pp. 47-49). Halliday states that in English "the typical function of an

interrogative clause is to ask a question; and from the speaker's point of view asking a question is an indication that he wants to be told something" (Halliday 1985, p. 47).

Arab rhetoricians, as well as grammarians, resemble Halliday in identifying two main types of interrogative: polar and WH-interrogatives (*cf.* Chapter 2). In Arabic the polar type of interrogative is usually expressed by two particles **أ** (الهمزة) and **هل**. The speaker uses this type of interrogative to inquire about the polarity of what the speaker says, whether positive or negative (the answer is usually either **نعم** *yes* or **لا** *no*) (*cf.* **ضيف/Dhaif**, *op. cit.*). The meaning of the Arabic polar interrogative is equivalent to the English polar interrogative, which Halliday (1985, p. 47) defines in the following terms: 'I want you to tell me whether or not'. The two Arabic polar interrogative particles correspond to the English finite verb, 'is', 'do' 'can', etc., in Halliday's formulation. Halliday (*op. cit.* p. 47) points out that 'It is the finite verb in English that expresses positive or negative'. The other type of interrogative is the WH-question which in Halliday's (1985, p. 47) formulation is 'a search for a missing piece of information' (Halliday: *op. cit.*). The speaker uses this type to be told about the thing, the person, manner, place and time. The WH-elements in Arabic include interrogative nouns (or interrogative pronouns as they are called in modern linguistic terminology): **من** *who*, **ما** *what*, **كم** *how*, **أين**, **أنى** *where*, **أيان**, **متى** *when*, and **أى** *which* (about interrogatives and its positions, *cf.* 3.3.1.1.1. & *cf.* also 4.5.3.).

In his treatment of non-canonical word order, Al-Jurjânî adopts as a starting point the general rule that special importance (emphasis) is attached to the element that occupies initial position within the sentence. Whoever looks thoroughly, with modern insight, at the TARs' treatment of non-canonical word order, will realise that the importance of the element that occupies initial position in such cases is mostly, in the modern linguists' sense, due to its being the source of new information in the sentence. Though it is never mentioned explicitly, the concept of old (given) versus new information is implied in Al-Jurjânî's analysis. Comparing Al-Jurjânî's analysis with that of Halliday, among others, Al-Jurjânî tends to consider that the first constituent of the sentence presents the new information and the second constituent/s the old (given) information. In his treatment of WO in the polar interrogative (yes-no question) by means of the question particle **أ** (الهمزة), he places special significance on the initial position immediately after the question particle **أ** (الهمزة). Any element filling that position, *i.e.* following immediately this particle, will fall within the scope of the interrogative particle and the question will be focused on it and about it because it bears the new information of the message. Any other element will fall outside the scope of the interrogative because it bears old (given) information. From a functional

point of view, Al-Jurjânî points out that if the interrogative particle is followed by a noun (*fâ'il*/subject, *mubtada'*, object *etc.*) the inquiry that the speaker makes concerns the identity of the noun, while the verb or the *khavar*/predicate is taken as given and hence falls outside the scope of the question. But if the interrogative particle is followed by a verb or *khavar*/predicate, the question is about it, and the noun (*fâ'il*, *mubtada'*, *etc.*) is taken as given. Al-Jurjânî (الجرجاني, 1984, pp. 111-112) says:

وهذه مسائل لا يستطيع أحد أن يمتنع من التفرقة بين تقديم ما قدم فيها وترك تقديمه. ومن أبين شيء في ذلك "الاستفهام بالهمزة". فإن موضع الكلام على أنك إذا قلت: "أ فعلت؟" فبدأت بالفعل كان الشك في الفعل نفسه، وكان غرضك من استفهامك أن تعلم وجوده. وإذا قلت: "أ أنت فعلت؟" فبدأت بالاسم كان الشك في الفاعل من هو، وكان التردد فيه. ومثال ذلك أنك تقول: أ بنيت الدار التي كنت على أن تبنيها؟... تبدأ في هذا ونحوه بالفعل لأن السؤال عن الفعل نفسه والشك فيه، لأنك متردد في وجود الفعل وانتفائه... وتقول: أ أنت بنيت هذه الدار؟... فتبدأ في ذلك كله بالاسم ذاك لأنك لم تشك في الفعل أنه كان كيف؟ وقد أشرت إلى الدار مبنية... وإنما شككت في الفاعل من هو؟

Regarding these issues no one can fail to distinguish between what is preposed and what is not. One of the clearest examples of this is the interrogative with the yes-no particle أ. If you start with the verb, saying: "أ فعلت؟" "Did you do it?" the doubt falls on the verb itself, and your purpose in the question is to inquire about its occurrence. But if you say: "أ أنت فعلت؟" "Was it you who did it?" starting with the noun, the doubt falls on the fâ'il/subject, "Who was it?" and it expresses hesitation as to the identity of the fâ'il/subject. For example, you may say: "أ بنيت الدار التي كنت على أن تبنيها؟" "Have you built the house you planned to build?"... In this and similar examples you start with the verb because the question and doubt is about the verb itself. You are uncertain about the occurrence or non-occurrence of the action. When you say: "أ أنت بنيت هذه الدار؟" "Was it you who built this house?"..., you start with noun because you do not doubt that the action took place, since you have pointed out the fact that the house was built... You only doubt the identity of the fâ'il/subject [My translation].

Thus, Al-Jurjânî points out that if the first position after the interrogative particle is filled with a verb, the doubt, or challenge in the modern linguistic sense, is directed towards the verb/action, *i.e.* whether it really existed/happened or not. By the same token if the first position in the interrogative sentences is filled by a noun, the doubt/challenge is directed towards the identity of the doer/*fâ'il*/subject of the action.

From a functional point of view, as far as the polar interrogative is concerned, Al-Jurjânî points out that the speaker can fill the first position after the interrogative particle with a verb or a noun according to the communicative information that he intends to convey, but the substitution of elements in the first position will result in incorrect information (الجرجاني/Al-Jurjânî, *op. cit.* p. 112):

فهذا من الفرق لا يدفعه دافع، ولا يشك فيه شاك. ولا يخفى فساد أحدهما في موضع الآخر. فلو قلت: أبنيت الدار التي كنت على أن تبنيها؟ ... خرجت من كلام الناس. وكذلك لو قلت: أبنيت هذه الدار؟ ... قلت ما ليس بقول. ذلك لفساد أن تقول في الشيء المشاهد الذي هو نصب عينيك أ موجود أم لا؟

This difference [between preposing the verb and preposing the noun] cannot be refuted or challenged [doubted]. The incorrectness of using one in place of the other is evident. If you say (for example): أبنيت الدار التي كنت على أن تبنيها؟ "Was it you who built the house you planned to build?" ..., you will deviate from accepted usage. Also, if you say: أبنيت هذه الدار؟ "Did you build this house?" ..., you produce a non-informative utterance because it is incorrect to ask whether the thing you view in front of your eyes does or does not exist [My translation].

Al-Jurjânî states that the polar interrogative particle أ may be used for other functions, such as for reproach and denial. Consider the following example:

5-5

-(17: 40/ p. 788)

﴿ أَفَأُصْفَاكُمْ رُبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ﴾

Has then your Lord, (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels?

Al-Jurjânî (الجرجاني, *op. cit.* p. 113) stresses that the purpose of this question is not to obtain a polar answer, yes or no, but rather to indicate denial, which in turn, in this example, can be taken as a reproach. The speaker here does not request a piece of information he does not know; he simply denies the validity of a false claim made by the addressee for the purpose of reproaching him.

The above functional hints made by Al-Jurjânî, hold true when the verb is in the perfect tense or even in the imperfect but where it indicates present and not future time. If the imperfect indicates future, Al-Jurjânî (الجرجاني, *op. cit.* p. 114) contends that it serves a special function which is the denial that the person in question has

performed the action. This type of question is known in Arabic as الاستفهام الاستنكاري *the denial interrogative (the rhetorical question)*. Consider the following two examples given by Al-Jurjânî:

أُتَخْرَجُ فِي هَذَا الْوَقْتِ؟ 5-6

Are you going out at this time (now)?

أَتَذْهَبُ فِي غَيْرِ الطَّرِيقِ؟ 5-7

Are you taking another road?

Al-Jurjânî (الجرجاني, *op. cit.*) states the rhetorical function of such examples:

وإن أردت بـ "تفعل" المستقبل، كان المعنى إذا بدأت بالفعل على أنك تعتمد
بالإنكار إلى الفعل نفسه، وتزعم أنه لا يكون، أو أنه لا ينبغي أن يكون.

If you use "do" (i.e. an imperfect verb) to indicate the future, the meaning, if you start with the verb, is that you attempt to deny the existence of the verb itself and that you claim that the action will not take place or should not take place [my translation].

Al-Jurjânî explains the communicative functions which result from using a rhetorical question. He says (الجرجاني, *op. cit.* p. 119):

واعلم أنا وإن كنا نفسر "الاستفهام" في مثل هذا بالإنكار، فإن الذي هو محض
المعنى: أنه ليتنبه السامع حتى يرجع إلى نفسه فيخجل ويرتدع ويعي
بالجواب.

Know that even though we explain the interrogative in this case as a denial, its exact meaning is to draw the attention of the listener, so that he may come to his right mind, be ashamed, be deterred and be speechless [my translation].

Before ending this sub-section, one point is worth mentioning. Al-Anṭākî (الأنطاكي, 1975: p. 389) points out that the portion that follows the first position after the polar interrogative particle can be ellipted in the answer because it is already known from the previous context. Thus the answer following the question given by Al-Jurjânî can be ellipted as in 5-9:

أ أنت بنيت هذه الدار؟ 5-8

Was it you [theme]who built this house[rheme]? (Halliday's formulation)

5-9. نعم (0 = أنا بنيت هذه الدار) (0 = ellipsis)

Yes.[rheme] (0 = I built this house)

To conclude then, for TARs, the speaker starts his question with the unknown information. He also starts his answer with the unknown/new information proceeding to the old/given information.

5.4.2.

Functional aspects of WO in negative sentences

Al-Jurjânî's analysis of WO in negative sentences resembles to some extent his analysis of interrogative sentences. Again, as in yes-no questions, the major types of negative sentence involve either negating the verb or negating the noun immediately following the negative particle. What is different about this analysis is his realisation of the phenomenon of 'presupposition'. The term presupposition was first mentioned by Raymond Jackendoff (1972). Though Al-Jurjânî does not provide a term for this phenomenon, it can be understood throughout the following passage:

...أنه يصح لك أن تقول: "ما قلت هذا، ولا قاله أحد من الناس"، و "ما ضربت زيدا ولا ضربه أحد سواي" ولا يصح ذلك في الوجه الآخر. فلو قلت: "ما أنا قلت هذا ولا قاله أحد من الناس" و "ما أنا ضربت زيدا، ولا ضربه أحد سواي" كان خلفاً من القول، وكان في التناقض بمنزلة أن تقول: "لست الضارب زيدا أمس"، فتثبت أنه قد ضرب، ثم تقول من بعده: "وما ضربه أحد من الناس"، و "لست القائل ذلك"، فتثبت أنه قد قيل، ثم تجيء فتقول: "وما قاله أحد من الناس" ..

...It is correct to say: "I did not say this and nobody else said it" and "I did not beat Zayd and nobody else beat him." It is, however, incorrect in the other formulation. Therefore, if you say: "It wasn't me who said that nor did anybody else say it" and "It wasn't me who beat Zayd and nobody else beat him", this will be incorrect discourse and contradictory in the same degree as if you say: "It wasn't me who beat Zayd yesterday" in which you attest that he has been beaten, then you would add: "And nobody else beat him." Or as if you say: "It wasn't me who said that" in which you attest that it has been said, and then you would add: "And nobody else said it [My translation]."

So, according to Al-Jurjânî, when the *fā'il*/subject/agent falls within the scope of negation (immediately following the negative particle), the *fā'il*/subject/agent is denied to have performed the action, while the action denoted by the verb is presupposed as having taken place. For example a sentence such as:

ما أنا قلت هذا ولا قاله أحد من الناس 5-10

It wasn't me who said that, nor did anybody else say it;

indicates that something has been said, the position of the verb presupposes that an action has taken place, but the speaker intends to deny that he himself did that action, so he puts the *fâ^cil*/subject in the initial position. But the second portion of the sentence *ولا قاله أحد من الناس* nor anybody else said it contradicts the first portion, because it denies the occurrence of an action which is presupposed (in the previous information unit/the first portion of the clause) to have taken place. It is also noted that Al-Jurjânî employs such semantic notions as **تناقض** 'contradiction' to indicate the incorrectness of some sentences that contain two presupposed propositions that contradict each other as pointed out in the above examples.

Thus, before transferring to another point, in terms of new-old information, the above analysis of WO in interrogative and negative sentences, shows that the element occurring within the scope of the interrogative particle or the negative particle can function as focus because it is the source of the new information.

5.4.3.

Functional aspects of WO in declarative sentences

الجرجاني /Al-Jurjânî points out that preposing the noun in declarative sentences can serve two communicative functions: to indicate emphasis and/or to draw the attention of the listener. In this respect Al-Jurjânî (*الجرجاني*, *op. cit.* pp. 125-29) says:

فإذا عمدت إلى الذي أردت أن تحدث عنه بفعل فقدمت ذكره، ثم بنيت الفعل عليه فقلت: "زيد قد فعل" و "أنا فعلت" و "أنت فعلت"، اقتضى ذلك أن يكون القصد إلى الفاعل، إلا أن المعنى في هذا القصد ينقسم قسمين: أحدهما جلي لا يشكل: وهو أن يكون الفعل فعلاً قد أردت أن تنص فيه على واحد فتجعله له، وتزعم أنه فاعله دون أحد آخر، أو دون كل أحد. ومثال ذلك أن تقول: "أنا كتبت في معنى فلان"... تريد أن تدعي الانفراد بذلك والاستبداد به، وتزيل الاشتباه فيه وترد على من زعم أن ذلك كان من غيرك... والقسم الثاني: أن لا يكون القصد إلى الفاعل على هذا المعنى، ولكن على أنك أردت أن تحقق على السامع أنه فعل، وتمنعه من الشك. فأنت تبدأ بذكره وتوقعه أولاً ومن قبل أن تذكر الفعل في نفسه... ومثاله قولك: "هو يعطي الجزيل" و "هو يحب الثناء" لا تريد أن تزعم أنه ليس هنا من يعطي... ولكنك تريد أن تحقق على السامع أن

إعطاء الجزيل و حب الشاء دأبه.

If you take a noun you intend to inform about by means of a verb and mention it first, then make the verb to be operated upon it [the noun] by saying: "It was Zayd who did (it)," "It was I who did (it)," and "It was you who did (it)," this requires that the intention is directed at the fâ'il/subject/ agent. But the meaning in this intention is of two types. One of them is clear and unambiguous, in that you stipulate that the action conveyed by the verb belongs to one person and you claim that he not anybody else is its fâ'il/agent and. An example of this is your saying: "It is I who wrote in the sense of so and so"... You intend to claim to single yourself out in this matter, you get rid of any doubt about it, and you respond with this to whoever claims that it was done by someone else, or someone other than you... In the other type, the intention of the fâ'il/subject is not on the basis of this meaning, but on the basis of your intention to affirm to the listener that he did [it], and to prevent him from challenging it. So you start by mentioning the fâ'il/subject, and place it first before mentioning the verb... An example of this is your saying: "He gives a lot" and "He likes gratitude." You do not want to claim that there is nobody else who gives [a lot]..., but you want to affirm to the listener that giving a lot and liking gratitude are his characteristics [My translation].

It is to be observed that the examples mentioned in the above passage (especially those of the first type) are translated, according to Halliday's formulation, into cleft-sentences in order to put focus on the subject of these clauses. As indicated in Chapter 4, using the declarative nominal sentence in Arabic (*i.e.* starting with a noun) gives a sense of emphasis to the sentence (*cf.* 4.2.1.1. & 4.5.4.). This emphasis/focus can be rendered in English by means of a cleft-sentence (*cf.* 2.4.2.2.6.).

Al-Jurjânî supports his claim about the communicative functions of preposing the noun (or what is being talked about) by quoting Sîbawayh:

وهذا الذي قد ذكرت من تقديم ذكر المحدث عنه يفيد التنبيه له، قد ذكره صاحب الكتاب في المفعول إذا قدم ورفع بالابتداء... كقولنا... "عبدالله ضربته"، فقال : وإنما قلت: "عبدالله" فنبهته له، ثم بنيت عليه الفعل، ورفعته بالابتداء. *What I have mentioned about the fact that preposing what is talked about draws attention to it, was also mentioned by the author of Al-Kitâb [Sibawayh] where he dealt with the object when it is preposed and put into the nominative case [because it is in the] mubtada`/subject position... as in our saying:... "It was Abdullah that I beat". He then said: "You mention 'Abdullah' (first) to attract attention to him, then you make the verb to be operated upon by it, and you mark it with nominative case as mubtada`/subject [My translation]."*

The reasons indicated by Al-Jurjânî and Sîbawayh for preposing the noun before the verb are similar to what the modern Arab functionalists indicate in their analysis of these issues. The only difference is in the terminology. Sîbawayh, as well as Al-

Jurjânî point out that preposing the object draws attention to it (*i.e.* puts the focus on it) and prevents the possibility of challenge or doubt as in:

عبدالله ضربته. (لا زيدا) 5-11

It was Abdullah whom I beat (not Zayd) [Halliday's formulation]. Or, Abdullah, I beat (not Zayd).

In the same sense, Al-Mutawakil (المتوكل, 1986: p. 80 & elsewhere) as a modern functionalist, points out that preposing the object before the verb indicates a contrastive focus:

الشاي شرب خالد (لا اللبن) 5-12

It was the tea, that Khalid drank (not the milk).

The above are brief observations with regard to the functional aspects that are observed in the work of the TALs especially Al-Jurjânî, when dealing with the subject of non-canonical word order in interrogative, negative, and declarative clauses.

5.5.

Context السياق

One aspect of functionalism in the TALs' analysis of SA is their use of the notion السياق *context*. TARs have made use of two types of context: one type relates to words such as الصيغة, اللفظ, المقال *form* and the other type relates to words such as السياق, المقام *situation*. In modern linguistic terms, these two types can be translated, respectively, into verbal context and situational context. Traditional Arabs admit the use of these terms in everyday ordinary speech. This can be apparently seen in their proverbs as in: لكل حادث حديث and لكل مقام مقال which can be translated into English as 'every situation has its own appropriate speech (or comment)'. Moreover, TALs, especially the rhetoricians, study context, whether verbal or situational as a separate discipline under the remit of علم المعاني *the Science of Meanings*, which they have consistently defined with reference to such pragmatic terms as مقتضى الحال *the requirement of the situation*¹. It was their interest in these contextual notions that enabled TALs to investigate a number of linguistic phenomena in Arabic like word order, conjunction and disjunction, ellipsis, and focus, among others.

What makes TALs align speech and language in general with context is their belief that every text, written or spoken, exists in a context of use. They treat language as a

social behaviour. Sîbawayh, for example views language as a form of human behaviour. This leads him to adopt some behavioural criteria to judge and evaluate discourse. These criteria are explained in his *Kitâb*, vol. 1 (سبويه/Sîbawayh, 1983: pp. 25-26) under the section: *الاستقامة من الكلام والإحالة straightness and impossibility of discourse [correct and impossible discourse]*:

فمنه مستقيم حسن، ومُحال، ومستقيم كذب، ومستقيم قبيح، وما هو محال كذب. فأما المستقيم الحسن فقولك: أتيتك أمس وسأتيك غداً. وأما المحال فأن تنقض أول كلامك بآخره فتقول: أتيتك غداً، وسأتيك أمس. وأما المستقيم الكذب فقولك: حملت الجبل، وشربت ماء البحر، ونحوه. وأما المستقيم القبيح فأن تضع اللفظ في غير موضعه، نحو قولك: قد زيدا رأيت، وكى زيدا يأتيتك... وأما المحال الكذب فأن تقول: سوف أشرب ماء البحر أمس.

[Discourse can be divided into] straight and right, impossible, straight but false, straight but bad, and impossible and false. Straight and right discourse is illustrated by your saying: 'I came to [visit] you yesterday,' and 'I will come to [visit] you tomorrow.' Impossible [discourse] is to contradict the first portion of your speech with the last portion as [for example] if you say: 'I came tomorrow,' and 'I will come to [visit] you yesterday.' Straight but false, is as your saying: 'I carried the mountain,' and 'I drank all the water of the sea.' and the like. As for the straight but bad, this is to put the word in wrong position, as your saying: *قد زيدا رأيت* 'It is Zayd that I saw,' and *وكى زيدا يأتيتك* 'In order to be visited by Zayd.'... As for the impossible and false, it is as to say: 'I will drink all the water of the sea yesterday' [my translation].

Thus, this passage given by Sîbawayh shows that, with his ethical criteria, Sîbawayh divides discourse into five major parts which can be summarised as follows:

1. Comprehensible (straight) and well-formed (right) مستقيم حسن, as in:

سأتيك غداً 5-13

will-come-I-you + tomorrow

I will come to (visit) you tomorrow.

2. Logically impossible مُحال, as in:

سأتيك أمس 5-14

will-come-I-you + yesterday

I will come to (visit) you yesterday.

3. Comprehensible (straight) but false **مستقيم كذب**, as in:

5-15 شربت ماء البحر

I drank-I + water + the-sea

I drank all the water of the sea.

4. Comprehensible (straight) but ill-formed (bad) **مستقيم قبيح**, as in:

5-16 * قد زيداً رأيت

qad Zayd + saw-I

It is Zayd that I saw.

5. Logically impossible and false **محال كذب**, as in:

5-17 سوف أشرب ماء البحر أمس

will + drink-I + water + the-sea + yesterday

I will drink all the water of the sea yesterday.

These five criteria enables Sîbawayh to judge and evaluate the utterance from the point of view of its appropriateness to logic, rules of grammar and social function. He uses the words **محال وكذب** *logically impossible and false*, to refer to the impossibility in fulfilling the information message that the speaker talks about (from a logical point of view), while his use of the word **قبيح** *ill-formed (bad)*, refers to the ungrammaticality of the conveyed message. On the other hand, the use of words **حسن ومستقيم** *comprehensible (straight) and well-formed (right)*, by Sîbawayh refers to discourse which is well-formed from a grammatical and logical point of view. Carter (1973: p. 147) points out the first two criteria **مستقيم** *comprehensible (straight)* and **محال** *logically impossible*, adopted by Sîbawayh, refer to the notion of 'comprehensibility'. For Carter (*op. cit.*) the term **محال** *logically impossible* indicates that an utterance is not 'intelligible-lacking communicative value' to the hearer. As for the terms **حسن** *well-formed (right)* and **قبيح** *ill-formed (bad)*, Carter (*op. cit.*) states that they can be equated with the modern linguistic notions 'well-formed' and 'ill-formed' respectively. It seems that Sîbawayh is referring to whether the utterance is intelligible to the hearer/reader or not, because the addressee is the one who is responsible for evaluating and judging whether the conveyed message (s) is well-formed **مستقيم** or not. An utterance is considered well-formed **مستقيم** if the addressee understands the conveyed message.

Thus, Sîbawayh analyses and consequently interprets an utterance by reference to its context, especially context of situation. In his **كتاب** *Kitâb*, Sîbawayh (سيبويه, 1983, vol. 1: p. 257) gives three practical examples to support his analysis:

1-In the first example Sîbawayh says:

إذا رأيت رجلاً متوجهاً وجهة الحاج، قاصداً في هيئة الحاج، فقلت: مكة ورب الكعبة. حيث زكنت أنه يريد مكة كأنك قلت: يريد مكة والله.

If you saw a man going towards Makkah, dressed in white for the pilgrimage, you would say 'Makkah, by the Lord of the Holy Shrine' [I swear that he is going to Makkah]. Because you guessed that he intends to go to Makkah. This is equivalent to: 'He wants to go to Makkah' [My translation].

2- Sîbawayh also gives another example, when he says:

أو رأيت رجلاً يسدد سهماً قبل القرطاس فقلت: القرطاس والله، أي يصيب القرطاس. وإذا سمعت وقع السهم في القرطاس قلت: القرطاس والله، أي أصاب القرطاس.

Or if you saw a man aiming an arrow at a piece of parchment, you would say 'The parchment, by Allah' [I swear he will score/ reach the parchment] i.e. 'He will reach the parchment. And if you heard the sound of the arrow striking the paper, you would say 'By Allah, the paper,' i.e. 'He hit the paper' [My translation].

3-The third example given by Sîbawayh to explain situational context is:

ولو رأيت ناساً ينظرون الهلال وأنت منهم بعيد فكبروا لقلت: الهلال ورب الكعبة، أي أبصروا الهلال.

If you saw from a far distance, people viewing the moon of the month of Ramadan, and then they cheered 'Allah is the greatest', you would say: 'the moon, by the Lord of the Holy Shrine,' i.e. they saw the moon [my translation].

Al-Jurjânî, is another figure who notes the influence of the context on the message conveyed. He indicates that no linguistic unit has value by itself or out of context. This tallies with the modern functionalists, including Halliday and Vachek, who take the term functionalism to mean that "no element of language can be duly evaluated if considered in isolation from other elements of that same language" (Vachek, 1966: p. 6). From a functional point of view, Al-Jurjânî believes that the notion of a 'well-formed' utterance is a function of the situation and the meaning that fits that situation. Al-Jurjânî (الجرجاني, 1984: p. 57) says in his Dalâ'il **دلائل** :

...اعلم أن ليست المزية بواجبة لها في أنفسها ومن حيث هي على الإطلاق، ولكن تعرض بسبب المعاني والأغراض التي يوضع لها الكلام، ثم بحسب موقع بعضها مع بعض... بل ليس من فضل ومزية إلا بحسب الموضع وبحسب المعنى الذي تريد والغرض الذي تؤم.

... Know that grammatical meanings do not possess a value in themselves. Rather they acquire value from their appropriateness to the situation and the meanings and purposes for which the discourse is composed, and their use with one another... Furthermore, there is no virtue or merit except in accordance with the situation and with the meaning you intend and the purpose you pursue [my translation].

At the end of this discussion, one can conclude that 'context' which constitutes a major theme for the modern functionalists, also occupies an important place in the TALs' analysis.

5.6.

Information structure

5.6.1.

Traditional point of view:

5.6.1.1.

Old versus new information

Though terms corresponding to notions such as old and new are not explicit in their analysis, TALs developed an elaborate system for describing the information structure of SA. One of the traditional basic assumptions was that language should be 'informative' مفيدة in the sense that it denotes a 'meaning' معنى which 'the speaker' المتكلم intends to convey to 'the addressee' المخاطب. One of examples that used in the literature, in this respect, is:

زيدٌ حسنٌ 5-18

Zayd-nom + handsome-nom.

Zayd is handsome.

For TALs, this utterance is considered 'informative' because it conveys to the addressee a piece of information which he does not know. زيدٌ Zayd is said to be known to both speaker and here (shared information), while حسنٌ handsome is considered the piece of information that the speaker/writer wants to convey to his

addressee since it is unknown to him. Al-Jurjânî (الجرجاني, 1984: pp. 186-87) discusses 'old' and 'new' information in terms of whether the addressee **المخاطب** knows what the speaker intends to convey. He establishes different degrees of knowledge with regard to information. His claim is that some elements within an utterance are 'more informative' than others. To illustrate this point, he gives the following two examples (الجرجاني, 1984: p. 107 & 186:

5-19 المنطلق زيد

the-departing-nom. + Zayd-nom.

The departing one is Zayd.

5-20 زيد المنطلق

Zayd-nom. + the-departing-nom.

Zayd is the departing one.

Al-Jurjânî (الجرجاني, *op. cit.*: p. 186) argues that though the above two clauses seem to convey the same information, which is to inform the addressee about the departing of Zayd, there is a clear difference between these two clauses:

وأما قولنا: "المنطلق زيد" والفرق بينه وبين أن تقول: "زيد المنطلق"، فالقول في ذلك أنك وأن كنت ترى في الظاهر أنهما سواء من حيث كان الغرض في الحالين إثبات انطلاق قد سبق العلم به لزيد، فليس الأمر كذلك، بل بين الكلامين فصل ظاهر.

As for the difference between, 'the departing one is Zayd,' and 'Zayd is the departing one,' though they seem similar on the surface [form], on the basis that the purpose of both is the affirmation of the previously known departure of Zayd, there is still an explicit distinction between the two [my translation].

Al-Jurjânî points out that there is a piece of shared information (old information) between the speaker and the addressee which is the act of departing **الانطلاق**, thus it is 'less informative'. Furthermore, Al-Jurjânî claims that 'less informative' elements tend to precede 'more informative' elements. This traditional claim tallies with the modern functionalists' claim that, especially in English, the old information tends to precede the new information particularly in the unmarked structure of the sentence/clause (*cf.* Chapter 2). In his comments on word order of sentence 5-20, Al-Jurjânî (الجرجاني, *op. cit.*) says:

... إذا قدمت "المنطلق" فقلت: "المنطلق زيد"، يكون المعنى حينئذٍ على أنك رأيت إنساناً ينطلق بالبعد منك فلم تثبتته، ولم تعلم أزيد هو أم عمرو، فقال لك صاحبك: "المنطلق زيد"، أي هذا الشخص الذي تراه من بعد هو زيد.

If you prepose the 'departing one' by saying: " the departing one is Zayd," the explanation, then, is you see a person from a far distance departing and you cannot distinguish him and cannot tell if he is Zayd or Amr. Then your friend says: " the departing one is Zayd." i.e. that person you see from afar is Zayd [My translation].'

So, Al-Jurjânî points out that المنطلق *the departing one* is old information and thus it comes first, while زيد *Zayd* is new information that the speaker intends to convey to his addressee, hence it comes later. This notion of 'less' and 'more' informative elements in an utterance can be equated to some extent with Firbas' notion of CD (*cf.* Chapter 2).

The notion of old versus new information can be seen also in Al-Jurjânî's treatment of definite and indefinite elements. Al-Jurjânî (الجرجاني, 1984) notes that in the unmarked sentence الجملة الأصلية, the *mubtada'*/subject is definite because it provides the listener/reader with shared/old (known) information, and the *khabar*/predicate is indefinite because it provides the listener with new (unknown) information about known *mubtada'*/subject. Thus new information, according to Al-Jurjânî, is indefinite (unknown) while old information is definite (known), though this rule may be broken in certain cases². On the basis of this analysis, Al-Jurjânî (الجرجاني, 1984: pp. 175-78) differentiates between the following two examples:

زيد منطلق 5-21

Zayd is departing.

زيد المنطلق 5-22

Zayd is the departing one.

In 5-21 Al-Jurjânî notes that the act of departing, which is indefinite, represents new information and it can be said to one who does not know about what 'Zayd' has done, while in 5-22 the act of departing, which is definite, represents old information and the listener knows that there is an act of departing but he does not know by whom. Al-Jurjânî (الجرجاني, *op. cit.* See also Baker 1994, P. 148 for a similar analysis in English) says:

اعلم أنك إذا قلت : "زيد منطلق"، كان كلامك مع من لم يعلم أن انطلافاً كان، لا من زيد ولا من عمرو، فأنت تفيد ذلك ابتداءً. وإذا قلت: "زيد المنطلق" كان كلامك مع من عرف أن انطلافاً كان، إما من زيد وإما من عمرو، فأنت تعلمه أنه كان من زيد دون غيره. والنكته أنك تثبت في الأول الذي هو قولك: "زيد منطلق" فعلاً لم يعلم السامع من أصله أنه كان، وتثبت في الثاني الذي هو "زيد المنطلق" فعلاً قد علم السامع أنه كان، ولكنه لم يعلمه لزيد، فأفدته ذلك.

Know that if you say : "Zayd is departing," your discourse [is with someone] who does not know that there is an act of departing, whether performed by Zayd or by ^cAmr. So you are informing him from the beginning. But if you say: " Zayd is the departing one," your discourse [is with someone] who knows that there is an act of departing whether performed by Zayd or by ^cAmr. So you are informing him that it is performed by Zayd rather than by anyone else. The point is that you affirm in the first example, i.e. your saying: "Zayd is departing", an act which the listener does not know took place [has no previous knowledge of], and you affirm in the second [example] which is: "Zayd is the departing one", an act which the listener knows took place, but he does not know was performed by Zayd. So you inform him of that [my translation].

^cCabbâs (عباس) 1989: pp. 321-322) makes it clear when he points out that in unmarked nominal sentences (theme-rheme) old information tends to precede new information. In certain cases, as also the case in English, the speaker/writer may reverse this order in order to achieve certain rhetorical purposes such as emphasis/focus. In this respect ^cCabbâs (عباس, *op. cit.*) says:

الأصل في المبتدأ إذن أن يكون معرفة، وإنما كان كذلك لأن المبتدأ هو الذي تخبر عنه، والذي تخبر عنه ينبغي أن يكون معلوماً عند المخاطب، وإلا فكيف تبتدئ بشيءٍ يجهله المخاطب. أما الخبر والمسند، فهو ما تخبر به، ولذا فلا مانع أن يكون مجهولاً للمخاطب، تقول الخطيئة شاعرٌ هجاء، والبحثري شاعر الطبيعة. فأنت ما بدأت بالخطيئة والبحثري إلا لأنهما معلومان عند المخاطب، ولكن الخبر هو المجهول، لذا قلنا لابد أن يكون المبتدأ معرفة، أما الخبر فقد يكون معرفة وقد يكون نكرة.

The basic principle is for the mubtada' / theme to be definite. This is because the theme is what you [the speaker] are informing about, which should be known [old/given information] to the addressee. Otherwise, how could you start with something the addressee does not know? As for the khavar [and the rheme in general], it is what you inform about the mubtada' / theme. Therefore there is nothing to prevent it being unknown to the addressee. You say [for example]: 'Al-Huṭay'ah is a satirical poet,' and 'Al-Buhturî is the poet of nature'. So, you start with Al-Huṭay'ah and Al-Buhturî because they are known [old information] to the addressee, but the khavar / rheme is unknown. Therefore, we said the mubtada' / theme should be definite, whereas the khavar / rheme may be either definite or indefinite [my translation].

Cabbâs (عباس, 1989: p. 322) then indicates that the *khavar/rheme* can be either definite (old information) or indefinite (new information) depending on the purpose/s that the speaker is aiming to achieve:

والبليغ قد يورد الخبر معرفة، وقد يورده نكرة، وما ذلك إلا لأن هنالك دواعي
بيانية، وأغراض بلاغية، تتطلب أن يكون الخبر كذلك.

*The competent speaker/writer may make the *khavar/rheme* either definite [given information] or indefinite [new information]. This is because there are stylistic reasons and rhetorical purpose which require the *khavar/rheme* to be so [my translation].*

5.6.1.2.

Focus

For Halliday, the information system serves to organise the act of communication into a structure within which the discourse is carried forward. It requires that any stretch of language, in order to function as discourse, must be organised in a sequence of message blocks (tone groups) which represent the phonological realisation of the information unit (*cf.* Chapter 2). These units are linearly organised to convey the information message of language (its ideational and interpersonal components in Halliday's formulation). Thus, the speaker/writer structures these units in a way that enables the hearer/ reader to understand the conveyed communicated information in the way meant by the speaker/writer. So, it is the speaker/writer who decides where each unit begins and ends. In English, this decision is expressed by the speaker in the form of tone groups.

The information structure of a sentence is based on the producer's assumption as to what element of the message is to be presented as 'known'/'given' and what is to be presented as 'unknown'/'new'. As in English, in SA 'given' information tends to precede 'new' information (see above), unless, as with English, the speaker intends to achieve certain emotive/rhetorical/functional/communicative purposes such as focus/emphasis and/or contrast. Thus, as is the case in English, SA has the given-new order of the information unit as its unmarked case. This, in Arabic, applies to sentences of VSO (verbal sentence) and SP (nominal sentence) word order. Any deviation from these unmarked orders (for example, OVS and VOS orders), resulting from the deviation from the unmarked order of the information unit, would serve, as indicated above, some special emotive purposes. To illustrate this point, two examples given by الجرجاني/*Al-Jurjânî* are quoted below:

5-23 قتل الخارجي زيد

killed + the-Khârijî-accus. + Zayd-nom.

The Khârijî was killed by Zayd.

5-24 قتل زيد الخارجي

killed + Zayd-nom. + the-Khârijî-accus.

Zayd killed the Khârijî.

Al-Jurjânî points out that because the killed person *i.e.* الخارجي *the Khârijî*, in the first example is more important (being the source of the new information of the message), the speaker preposes it before the *fâ'il*/agent/subject, the killer زيد *Zayd*. Thus the deviation from the unmarked order of the information unit, given-new, into the marked one, new-given, causes a deviation from the VSO structure order into VOS order. This analysis is based on the TALs' basic assumption, mentioned earlier, that the function of linguistic units influences their forms. Al-Jurjânî means by the important element the element that becomes the focal point of the message. Thus, الخارجي *Al-Khârijî* in example 5-23 above is fronted in order to come within the scope of focus. In the second example 5-24, on the other hand, Al-Jurjânî points out that because زيد *Zayd*, the killer, is more important to the speaker or to the hearer, and thus it is to be focused on, the sentence occurs in its unmarked order, VSO.

Al-Jurjânî goes on to propose a basic rule for word order that is based on the notions of old and new information, though he never states any of these notions explicitly. His use of these notions is similar, to some extent, to the notions of old versus new information as developed by Halliday (1976) and the notions of focus versus presupposition discussed by Jackendoff (1972). This indicates how these notions, old versus new and focus versus presupposition, in Al-Jurjânî's treatment seem to be interrelated. However, it will be shown shortly, that in most cases focus corresponds to new information while presupposition corresponds to old information.

As has been seen in 3.3.1.1., Al-Jurjânî studies three types of verbal sentences based on their functions: (1) polar interrogative (yes-no question), (2) negative sentences, and (3) declarative sentences. For Al-Jurjânî, the most important element, which in modern linguistics is discussed as that which bears the focus/emphasis of the message, occupies initial position in these sentences. In most cases, the importance of an element stems from the fact that it represents new information. These sentences, on the other hand, end in the presupposed element, which presents the old information. In

the following, I will try to relate Al-Jurjânî's analysis of the types of sentences mentioned above with the modern functional analysis adopting, however, Jackendoff's (1972) terminology: focus and presupposition because it provides a more accurate description of what Al-Jurjânî implies. It is to be stressed, here, however that the following analysis is primarily adopted from Sweity's (1992, pp. 214-222) discussion of Al-Jurjânî's theory of *An-Nazhm*.

5.6.1.2.1.

Polar interrogative sentences:

	Focus		Presupposition		Presupposition		Focus	
5-25	Did	you do	(that)?		(هذا)		فعلت؟	أ
5-26	Did	you build	this house?		هذه الدار؟		بنيت	أ
5-27	Was it	you	who did (that)?		فعلت؟		أنت	أ
5-28	Was it	you	who built this house?		بنيت هذه الدار؟		أنت	أ

Figure 5-1

Al-Jurjânî points out that in 5-25 & 26, the doubt or challenge is directed to the verb and the speaker wants to know whether the action has taken place or not, while in 5-27 & 28, the doubt is directed to the doer (the *fâcil*/subject/agent). Thus the action in these two sentences is presupposed and the speaker is querying the *fâcil*/subject. The position of focus may be filled with words other than the verb or *fâcil*/subject such as the direct object. In this respect, Al-Jurjânî, gives the following example:

	Focus		Presupposition		Presupposition		Focus	
5-29	Was it	Zayd	you hit?		تضرب؟		زيداً	أ

Figure 5-2

5.6.1.2.2.

Negative sentences

The focus here falls within the scope of the negative particle instead of the question particle. Under this type, Al-Jurjânî includes the following examples, pointing out that some of them are not rhetorically acceptable and also not logically acceptable (these are marked by an asterisk *):

5-30	I did not	hit	Zayd	زَيْدًا	ضربت	ما
5-31	I did not	hit	Zayd, but I honoured him	زَيْدًا لَكِنْ أَكْرَمْتُهُ	ضربت	ما
5-32	I did not	hit	Zayd, nor (did I hit) anyone of the people	زَيْدًا وَلَا أَحَدًا مِنَ النَّاسِ	ضربت	ما
5-33	It wasn't	I	who hit Zayd	أَنَا	ضربت زَيْدًا	ما
5-34	It wasn't	I	who hit Zayd, but I honoured him	أَنَا	ضربت زَيْدًا لَكِنْ أَكْرَمْتُهُ	ما*
5-35	It wasn't	I	who hit Zayd, nor (did I hit) anyone of the people	أَنَا	ضربت زَيْدًا وَلَا أَحَدًا مِنَ النَّاسِ	ما*
5-36	It wasn't	I	who hit anyone except (I hit) Zayd	أَنَا	ضربت إِلَّا زَيْدًا	ما*
5-37	It wasn't	Zayd	whom I hit	زَيْدًا	ضربت	ما
5-38	It wasn't	Zayd	whom I hit, but I honoured him	زَيْدًا	ضربت وَلَكِنْ أَكْرَمْتُهُ	ما*
5-39	It wasn't	Zayd	whom I hit, nor (did I hit) anyone of the people	زَيْدًا	ضربت وَلَا أَحَدًا مِنَ النَّاسِ	ما*
5-40	It wasn't	Zayd	whom I hit, but (it was) ^c Amr	زَيْدًا	ضربت وَلَكِنْ عَمْرًا	ما

Figure 5-3

In 5-30, 31 & 32 the focus is on the verb, the action is negated, while in 5-33, 34, 35 & 36 the focus lies on the *fā'il*/subject of the verb because it is the negated element

and the action is presupposed. In 5-37, 38 & 39 the focus is placed on the object, since it is preposed and placed just directly after the negative particle and the action is presupposed to have taken place. Al-Jurjânî points out that sentences 5-30, 31, 32, 33 & 37 are rhetorically and logically correct, while those 5-34, 35, 36, 38 & 39 are incorrect. In 5-34 for example there is a contradiction. The *fâ^cil*/subject is in the focus position. The speaker denies that he did an action to Zayd then he affirms that he did another action at the same time. For Al-Jurjânî, this sentence would be correct if the verb were preposed to be in the focus position as in 5-31. In 5-35 by preposing the *fâ^cil*/subject and putting the action, the verb, in the presupposition position, the sentence will indicate that an action has taken place, but denying the occurrence of the presupposed action on the part of the speaker and on the part of anyone else will give a sense of contradiction. This sentence, however will be correct if it is reformulated to be equivalent to a sentence such as 5-33, or even sentences such as 5-30, 31 & 32.

In 5-36, Al-Jurjânî indicates that the incorrectness is due to the fact that there is a contradiction between the two portions of the sentence. The exception particle **لَا** contradicts the effect of the negative particle **لَا** and hence it affirms that 'Zayd' was hit by the speaker. By preposing the noun, the *fâ^cil*/subject **أَنَا** I, the speaker first denies that he hit anyone, but then by using the exception particle **لَا** he affirms that he has hit Zayd. In 5-34, for example, the speaker preposes the *fâ^cil*/subject **أَنَا** I, to deny that he has done something (the act of hitting) but then he affirms that he did another action (the act of honouring) at the same time. This sentence would be correct if the action itself is denied, *i.e.* put in the focus position as in 5-31.

The same account may similarly be applied to sentences 5-38 & 39 where the object is put in the focus position.

A final note on Al-Jurjânî's treatment of these examples can be left to what is, in modern linguistics, known as contrastive focus. Al-Jurjânî accepts a sentence such as in 5-40. Though he does not mention it explicitly, Al-Jurjânî accepts the preposing of the object in this sentence because it bears a contrastive focus. The sense of contrastive can be observed by contrasting the first portion of the sentence **مَا زَيْدًا ضَرَبْتُ** *it wasn't Zayd whom I hit*, with the second portion of the sentence given by Al-Jurjânî: **وَلَكِنْ عَمْرًا** *but ^cAmr*.

5.6.1.2.3.**Declarative sentences**

Al-Jurjânî (الجرجاني, 1984: p. 128) discusses the differences in meaning between preposing the *fâ'il*/subject in two different sentences as in 5-41 and 5-42 below:

	Focus	Presupposition	Presupposition	Focus
5-41	It was I	who wrote (that) [not some one else]	كتبت	أنا
5-42	He	does like to give a lot	يعطي الجزيل	هو

Figure 5-4

Al-Jurjânî (الجرجاني, *op. cit*) indicates that in 5-41 the speaker wants to affirm that he and nobody else has performed the act of writing:

أن يكون فعلاً قد أردت أن تنص فيه على واحد فتجعله له، وتزعم أنه فاعله
دون واحد آخر.

You attribute the action to one person alone and make him its performer and noone else [My translation].

In 5-42, on the other hand, the meaning is to emphasise that this action *i.e.* giving a lot, is his usual habit (*op. cit.*):

أنك أردت أن تحقق على السامع أنه قد فعل، وتمنعه من الشك.

You intend to affirm to the listener that he performed the action and to prevent him from having any doubt [My translation].

Thus, for Al-Jurjânî, preposing the *fâ'il*/subject أنا I in 5-41 indicates exclusiveness; therefore, it can be translated into English by means of a cleft-sentence, while preposing the *fâ'il*/subject هو he in 5-42 indicates emphasis. So the difference in meaning depends mainly on the context of situation.

At the end of this sub-section, it can be said that the notion of 'focus' existed in the TALS' works especially in Al-Jurjânî, though it is not discussed by them extensively as is the case in modern linguistics.

5.6.2.**The modern point of view**

Some Arab linguists have attempted to analyse Arabic sentences using the approach of western linguistic. Their main interest is in notions such as theme, rheme, focus, presupposition, topic, old versus new information etc. Cazîz (عزيز, 1988) for example tries to use the approach adopted by the Prague school (PS) in his analysis of theme and rheme in Arabic. His following of the PS approach rather than Halliday's stems from the fact that the PS approach takes into account the flexibility in word order that some languages (including Arabic) enjoy. Cazîz (عزيز, 1988: p. 118) indicates that "the advantage of this approach (PS) is observed in a language exhibiting a relatively free word order". Following in the steps of Firbas (1972) (cf. Chapter 2) Cazîz uses the term 'transition' in his analysis. For him, in a verbal sentence comprising three or more constituents, the verbal element is usually transitional, the grammatical *fâ'il*/subject, theme and the rest of the sentence (the complements) is rheme. Consider the following example:

5-43 ذهب زيد إلى السوق

went + Zayd-nom. + to the-market-gent.

transition + theme + rheme [Cazîz's analysis following PS formulation]

Zayd [theme] went to the market [rheme]. [Halliday's formulation]

5-44 كتب صديقي رسالة

wrote + friend-my-gent. + letter-accus.

transition + theme + rheme [Cazîz's analysis following PS formulation]

My friend [theme] wrote a letter [rheme]. [Halliday's formulation]

In nominal sentences, Cazîz points out that the *mubtada'*/subject of the sentence functions as theme and the *khabar*/predicate as rheme. For him, nominal sentences have no transitions since they are not bounded by time unless they are introduced by imperfect verbs **كان وأخواتها** *Kânâ and its sisters*. In this case the verb 'to be' will serve as the transition:

5-45 كان زيد كسولا

was + Zayd-nom. + lazy-accus.

transition + theme + rheme [PS formulation]

Zayd [theme] was lazy [rheme]. [Halliday's formulation]

Cazîz asserts that what causes these examples to be in their neutral/unmarked order is the fact that all of them are assumed with a minimal degree of presupposition. They all seem to answer the question **ماذا حدث؟** *what happened?* Thus, for Cazîz (as well as for Firbas [1972]) the sentence will be in its marked state when all the elements except one are presupposed. This indicates that context-dependent element (PS formulation) or given information (Halliday's formulation) will be associated with the theme (normally occupying initial position), while context-independent elements, as new information (Halliday's formulation), will be associated with rheme (since they are talking about the theme) as in:

5-46 ماذا كتب زيد؟

what + wrote + Zayd-nom.

rheme + transition + theme [PS formulation]

What [theme] did Zayd write [rheme]? [Halliday's formulation]

5-47 كتب زيد رسالة

wrote + Zayd-nom. letter-accus.

transition + theme + rheme [PS formulation]

Zayd [theme] wrote a letter [rheme]. [Halliday's formulation]

5-48 من كتب الرسالة؟

who + wrote-he + the-letter-accus.

rheme + transition + theme [PS formulation]

Who [theme] + wrote the letter [rheme]? [Halliday's formulation]

5-49 زيد كتب الرسالة

Zayd-nom. + wrote-he + the-letter-accus.

rheme + transition + theme [PS formulation]

Zayd [theme] is the one who wrote the letter [rheme] [pseudo-cleft]

Zayd[theme/new], he wrote the letter [rheme/ given]. [Halliday's other possible formulation]

For Cazîz and from the PS point of view, all sentence elements in 5-47, except the object **رسالة** *a letter*, are presupposed, hence they are context-dependent (given information), whereas in 5-49 the *fâcîl*/subject 'Zayd' is the context-independent (new information) and therefore, rheme. The object **الرسالة** *the letter* is context-dependent, and therefore, theme, and the verb **كتب** *wrote* in between is transition.

As for yes-no questions (polar interrogatives) Cazîz analyses the polar interrogative particles *أ* 'a' & *هل* *hal* and as rhematic:

5-50 هل رحل زيد؟

did + left + Zayd-nom.

rheme + transition + theme [PS formulation]

Did Zayd [theme] leave [rheme]? [Halliday's formulation]

In commands, Cazîz points out that the verb functions as rheme, and has the primary prominence (stress), as in:

5-51 افتح الباب؟

open-you + the-door-accus.

rheme + theme [PS formulation]

(0= you) [theme] open the door! [rheme]. [Halliday's formulation].

Al-Mutawakil is another figure who adopts a western approach, namely Dik's (1978, 1980 & 1981) functional grammar, and tries to use it in his analysis of Arabic discourse. Al-Mutawakil's treatment is based on four functional notions, two of which are called internal pragmatic functions, *بؤرة* 'focus' and *محور* 'topic' and two external pragmatic functions, *مبتداً* 'theme' and *ذيل* 'tail'. Focus in Al-Mutawakil's terms is to be taken to as equivalent to Halliday's unmarked rheme (or even theme when it conveys new information, *i.e.* serves to give contrastive focus), whereas topic is to be taken as equivalent to Halliday's unmarked theme. Theme and tail, on the other hand, are equivalents to reference and substitutive themes in Halliday's terminology respectively (*cf.* Chapter 2). Consider the following examples (Al-Mutawakil, 1985: pp. 125-29)

5-52 زيد، أبوه مريض

Zayd-nom. [theme] + father-his-nom. + sick-nom. [rheme] [Al-Mutawakil's analysis].

Zayd [theme/new], his father is sick [rheme/given]. [Halliday's formulation/reference theme]

5-53 زيد منطلق

Zayd-nom. [topic/theme] (is) departing-nom. [rheme] [Halliday's formulation + Al-Mutawakil's formulation]

5-54 أبوه قائم، زيد

father-his-nom. + standing-nom. + Zayd-nom.[tail]

His father is standing, Zayd. [Halliday's formulation/ substitutive theme]

5-55 زيدا لقيت البارحة

Zayd-accus. [focus] + met-I + yesterday-accus. [Al-Mutawakil's formulation]

It was Zayd [theme/new], whom I met yesterday. [Halliday's formulation]

Zayd [theme], I met yesterday [rheme]. [Halliday's other possible formulation]

In 5-52, *Zayd* is considered by Al-Mutawakil, following in the steps of TAGs, as *mubtada* 'subject (theme). For Halliday, theme in this type of sentence is a reference theme. In 5-53 *Zayd* is traditionally analysed as *mubtada* 'subject, while Al-Mutawakil analyses it as topic. The topic as a pragmatic function, for Al-Mutawakil (المتوكل, 1985: p. 69), as well as for Dik (1978: p. 19) is assigned to terms of a predication. For, Halliday this is only a theme in its unmarked state. In 5-54, 'Zayd' comes at the end of the sentence. For TAGs, as well as Halliday, it is a مبتدأ مؤخر 'delayed theme' (or substitutive theme/postposed theme). Substitution, for Halliday (1967c: p. 240), 'reverses the normal sequence of theme-rheme and introduces a delayed theme after the remainder of the message'. Al-Mutawakil (المتوكل, *op. cit.* pp. 134-35) rejects the TAGs' notion مبتدأ مؤخر *delayed theme*, and he considers it as a tail. He (*op. cit.* p. 135) explains the meaning of tail as:

أما فيما يخص الذيل، فإن المتكلم ينشئ الجملة بدءاً، ثم بعد ذلك، يضيف أخباراً إليها ليوضح، أو يصحح أو يعدل ما يقتضي ذلك.

As for the tail, the speaker establishes the sentence first, then after that, he adds to it some explanatory information, in order to correct or amend whatever is necessary [my translation].

Halliday (1967c: p. 240), on the other hand, explains the meaning of delayed theme as 'first, I'll say what I have to say and then I'll remind you what I'm talking about'.

The above two passages given by Al-Mutawakil and Halliday show that tail in Al-Mutawakil's terminology is equivalent to delayed/ substitutive theme in Halliday's terminology. As for *Zayd* in 5-55 it bears the focus of the sentence. It represents the unmarked theme with contrastive focus (or even theme in cleft sentence) in Halliday's formulation. For Al-Mutawakil, *Zayd* is بؤرة *focus* because it represents new information. Al-Mutawakil (المتوكل, 1985: p. 138) defines 'focus' as the function that is associated with the constituent which bears the new information. Furthermore, Al-Mutawakil (المتوكل, 1985: p. 139) distinguishes between the following two sentences:

5-56 زيداً رأيته

Zayd-accus + saw-I-nom.

I [theme]saw Zayd[rheme].

It is Zayd [theme] the one that I saw[rheme]. [Halliday's formulation]

5-57 زيد، رأيته

Zayd-nom. + saw-I-him

I [theme]saw Zayd[rheme]. Or,

Zayd[theme], I saw him[rheme]. [Halliday's formulation/reference theme].

Al-Mutawakil (المتوكل, *op. cit.*) points out that 'Zayd' in 5-56 is the focus because it bears unknown (new) information that the speaker intends to inform his addressee about, whereas in 5-57 it is topic because it bears old information that is shared between the speaker and the addressee.

Al-Mutawakil (المتوكل, 1986: pp. 70-89) argues that, as is the case in English, the last lexical item in the unmarked Arabic sentence bears the focal point of the whole message. Examples given by Al-Mutawakil to support this argument include sentences like:

5-58 شرب خالد الشاي

Khâlid drank the tea.

5-59 سافرت هنداً إلى فاس

Hind travelled to Fez.

For Al-Mutawakil, 'the tea' and 'to Fez' in 5-58 & 59 respectively bear the unmarked focus of the sentences. Furthermore, he differentiates between sentences in their unmarked state and sentences in their marked state, particularly when a constituent occurs in a position which separates the verb from its *fâ'il*/subject. Compare sentence 5-58 above with 5-60 below:

5-60 شرب الشاي خالد

Khâlid drank the tea. Or

The tea was drunk by Khâlid.

Al-Mutawakil (المتوكل, 1986: p. 71) points out that the constituents خالد *Khâlid* and الشاي *the tea* in both sentences 5-58 & 59 have the same syntactic functions (*fâcil*/subject and object) and semantic functions (agent and participant) respectively. They differ, however, in terms of pragmatic function (specifically in the information structure). As hinted above, 'the tea' in 5-58 bears the focus (new information) of the sentence, while in 5-60 it functions pragmatically as the topic (shared/given information) of the sentence. This is why sentence 5-58 serves as an appropriate answer to context question 5-61 below, and sentence 5-60 serves as an appropriate answer to context question 5-62, as in:

5-61 ماذا شرب خالد؟

What did Khâlid drink?

5-62 من شرب الشاي؟

Who drank the tea?

The analysis presented by Al-Mutawakil of sentence 5-60 goes counter to the analysis presented by Al-Jurjânî, mentioned above, of sentence 5-23 which has the same structure (re-presented with a new number for convenience) as in the following:

5-63 قتل الخارجي زيد

The Khârijî was killed by Zayd.

Al-Jurjânî believes that the object الخارجي *Al-Khârijî* is preposed because it is the most important element in the sentence (new information), hence it bears the focus, while the analysis presented by Al-Mutawakil for a sentence having the same structure suggests that the object الخارجي *Al-Khârijî* is only the topic of the sentence (shared/given information), because the sentence comes as an appropriate answer to a context question like:

5-64 من قتل الخارجي؟

Who killed the Khârijî?

Thus, in principle, it seems for Al-Mutawakil that, what occurs between the verb and its *fâcil*/subject (as the object in 5-60 above) is always the topic of the sentence, because it constitutes the shared information of the message, whereas what occurs after the main components of the verbal sentence, the verb and its *fâcil*/subject (as the object and the adverb of place in 5-58 & 59 respectively) bears the focus of the

because it constitutes the new information that the speaker wants to deliver to his addressee. But what is the pragmatic function of the constituent occurring before the verb, as in 5-65 & 66 below?:

5-65 الشاي شرب خالد

It is the tea that Khâlid drank.

5-66 إلى فاس سافر خالد

It is to Fez that Khâlid travelled.

Al-Mutawakil (المتوكل, 1986: p. 80) points out that the words الشاي *the tea* in 5-65 and إلى فاس *to Fez* in 5-66 serve as contrastive focuses; hence the two sentences can be expanded as follows:

5-67 الشاي شرب خالد (لا اللبن)

The tea, Khâlid drank (not the milk).

5-68 إلى فاس سافر خالد (لا إلى مراكش)

To Fez, Khâlid travelled (not to Marrakech).

But this is not always the case. First position before the verb is not always associated with topic. Witness the following two examples:

5-69 اليوم تغيب طالبان (لا البارحة)

Today, two students were absent (not yesterday).

5-70 اليوم تغيب طالبان

Two students were absent today. Or

Today two students were absent.

Al-Mutawakil (المتوكل, *op. cit.* p. 86) points out that both constituents occurring before the verb in 5-69 and 5-70 share the same syntactic function, both are adverbs, the same semantic function, both indicate time, but they differ in the pragmatic function. This function is subjected to the speaker's choice as to which part of his discourse he wants to carry the 'emotive' function/s (focus or topic in the above examples). The adverb اليوم *today* in 5-69 serves as contrastive focus, while in 5-70 it serves as topic (given information). This difference in pragmatic function makes it

reasonable for sentence 5-70 to be an appropriate answer to context question 5-71 below, whereas sentence 5-69 is not:

ماذا حدث اليوم؟ 5-71

What happened today?

In this sub-section, two points of view have been presented in discussing the information structure of the Arabic sentence; the TALs' point of view and the modern point of view. The TALs' treatment of information structure in SA is unique and original. However, it lacks depth and clarity. The modern Arab linguists' treatment, on the other hand, is only an adaptation of the western approaches which may or may not be applicable to SA. Cazîz adopting the PS approach and Al-Mutawakil adapting Dik's functional approach are cases in point. Neither of them, however, have attempted to establish their own approach specifically designed for SA in the way that the TALs tried to do.

5.7.

Conclusion

This chapter is an attempt to trace some functional aspects of the TALs' treatment of SA. However, it is to be stressed that the functional analysis presented by the TALs is not distinguished from their formal analysis. In other words, the TALs' functional analysis of SA does not have its own domains, assumptions, and analytical methodologies. Sîbawayh and Al-Jurjânî were the most prominent figures whose works were inlaid with various functional attitudes. In the present chapter, some functional views discussed by Arab linguists have been pointed out. These include notions such as context of situation, old versus new information, focus, topic, presupposition and others. The differences in the functional terminology have been pointed out and related to their near-equivalents in modern functional terminology.

To conclude, although the analysis of the TALs was fundamentally formal, one can find a functional aspect to their analysis. Last but not least, it can be said that one of the most prominent findings that can be extracted from this chapter is the general applicability of Halliday's model to Arabic clauses. This can be clearly seen in 5.4.1-5.6.2.

CHAPTER SIX

TRANSLATION STRATEGIES

6.0.

LAYOUT

This chapter is divided into two main parts. Part one discusses some issues related to translation in general. Section One of this part is an introduction to the chapter. Section Two discusses the relation between translation and meaning, and looks at notions such as 'literal' versus 'free', 'form' versus 'meaning', 'equivalence' and 'redundancy'. Section Three briefly discusses some other issues focusing mainly on the attributes that the translator and translations should have. Part two starts with Section Four which constitutes a discussion of the types of the translation of the meaning of the Holy Qur'ân. Section Five questions the translatability of the Holy Qur'ân. Section Six provides a brief account of the history of the translation of the meanings of the Holy Qur'ân. Section Seven studies the way that the *suras* and verses of the Holy Qur'ân are ordered. Section Eight provides a study of each of the five Qur'anic translations under consideration. Section Nine is a conclusion.

6.1.

Introduction

Translation has always played a vital role in human communication. Its importance has grown dramatically in the 20th century, as the volume of information and ideas exchanged between different language areas has increased. Translation may be defined as: "the expression in one language (or target language) of what has been expressed in another (source language), preserving semantic and stylistic equivalencies (Dubois, 1973, quoted in Bell, 1991: p. 5). Catford (1965: p. 20) similarly, defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". The central problem of translation practice is that of finding target language translation equivalents. The term 'equivalent' is clearly a key term; therefore, it is discussed at length below.

The debate on the primacy of notions such as 'literal' over 'free' translation and 'form' over 'meaning' and vice versa is considered central in the realm of translation. In fact, a translator has to have a list of priorities. He has to choose between translating the source text into the target text either literally *i.e.* word by word, or sense by sense (free translation; though a really free translation might go well beyond this). Also he has to

choose between keeping the form or the meaning. These are notions of the utmost importance in translation. Therefore, they will be discussed in some detail in this chapter. The translator and the work, the translation, should possess a number of major attributes in order to be successful. The major attributes are briefly considered in this chapter.

Part two is devoted to the discussion of some fundamental points with regard to the translation of the meaning of the Holy Qur`ân. Translating a religious text is not an easy task, let alone if the Divine Book, itself, depends on its language as a source of its inimitability. This is the case with the Holy Qur`ân. Therefore, Muslim scholars hold different views with regard to this particular point. The subject of the translatability of the Holy Qur`ân will occupy a large proportion of the second part of the present chapter.

After a discussion of fundamental issues related to the translation of the meanings of the Holy Qur`ân, the five translations of the meanings of the Qur`ân that have been chosen for consideration under this study of the rhetorical purposes of non-canonical word order, will be studied at some length. Each study will include a brief general account concerning the translator, the style and the history behind each translation, in order to provide some relevant background material.

6.2.

Translation and meaning

Most issues connected to this section, particularly those relating to meaning, are discussed with some detail in Chapters two and five. Others related to translation will be discussed here.

Translation is basically a process dealing with meaning. It is the transfer of meaning rather than words. Words, however, serve as the vehicle for transferring this meaning. This can be realised from the fact that if translation were a mere replacement of words in one language with equivalent words in another language, then it would be sufficient to obtain a perfect translation to consult a bilingual dictionary, which would provide the translator with a list of individual words and their equivalents in the target language. But translation is more than this. It aims to convey the meaning of a given linguistic discourse from one language to another. Words, then, are only one element in the total linguistic discourse.

The meaning of a particular word (or phrase) is not only governed by the 'external world' or the idea that the given word or phrase refers to, but also by the use of this particular word or phrase in a particular context for a particular effect.

6.2.1.

Types of translation

The literature on translation studies has generated a great deal of discussion of three types of translation which should be distinguished from each other. Word-for-word translation should be distinguished from literal translation and this in turn from free translation. Word-for-word translation (or interlineal translation) is rank-bound¹ at word-rank. It is a process "where the target text does not necessarily respect target language grammar, but has grammatical units corresponding to every grammatical unit of the source text" (Hervey and Higgins, 1992: p. 20). It is an extreme form of the much more common literal translation, where the literal meaning of words is taken as if from the dictionary (that is, out of context) (*op. cit.*), but makes change in conformity with target language grammar (*i.e.* target language is respected). Literal translation, like word-for-word translation, tends to remain lexically word for word. Free translation on the other hand, is always unbounded (*cf.* footnote 1). There is a global equivalence/correspondence between the textual units of the source text and those of the target text (*op. cit.*). The free translation, is interchangeable with the source language text in situation. The example of the three types of translation can be seen in translating the following English expression:

SL text	The sky does not rain cats and dogs	
TL text	السماء لا تمطر قططا وكلابا	(word-for-word)
	السماء لا تمطر قططا ولا كلابا	(literal translation)
	السماء لا تمطر بغزارة	(free translation)

The fourteenth-century translator Salâh Ad-Dîn As-Safadî writes about earlier generations of Arab translators, complaining that they:

look at each Greek word and what it means. They seek an equivalent term in Arabic and write it down. Then they take the next word and do the same, and so on until the end of what they have to translate. (quoted in Hatim and Mason, 1990: p.5)

Aṣ-Ṣafadi's criticism of earlier Arab translators depends on two assumptions:

- 1- The assumption that one can find a one-for-one equivalents for all lexical items in Greek and Arabic.
- 2- The assumption that the sentence structure of one language can match that of another.

Hatim and Mason (*op. cit.*) add to this list that word order, sentence length, ways of presenting information, and so on; all are language-specific. This indicates that any attempt to translate at this level (*i.e.* literal translation) is bound to miss important elements of information, that is, of meaning. Yet literal translation has its defenders. Newmark (quoted in Hatim and Mason, 1992: pp. 68-69) who considers it important to distinguish literal translation from word-for-word translation, indicates that:

literal translation is correct and must not be avoided, if it secures referential and pragmatic equivalence to the original.

In his Approach to Translation (1981), Newmark distinguishes between semantic and communicative approaches (to translation), *i.e.* literal and free or word-for-word and semiotic respectively (*cf.* Hatim and Mason, 1990):

Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the reader of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language may allow, the exact contextual meaning of the original. (Newmark, 1981: p.39)

This leads us to discuss equivalence in translation which is the core of the following sub-section.

6.2.2.

Equivalence in translation

By distinguishing formal equivalence and dynamic equivalence, Nida (1964) shifts attention away from, what many have regarded as, the sterile debate over free versus literal translation towards the effect of different translation strategies. Newmark (1981), as mentioned in the previous sub-section, prefers the terms semantic and communicative translation. In their work, The Theory and Practice of Translation, Nida and Taber (1969) point out that the interest in translating first focused on the

form of the message, but then shifted from the form of the message to the response of the receptor:

The older focus in translating was the form of the message, and translators took particular delight in being able to reproduce stylistic specialities, e.g. rhythms, rhymes, plays on words... The new focus, however, has shifted from the form of the message to the response of the receptor. (Nida and Taber, 1969: p. 1)

Formal equivalence is "a means of providing some degree of insight into the lexical, grammatical or structural form of a source text" (Hatim and Mason: *op. cit.*). Formal equivalence focuses attention on the possible match of both form and content between source text and target text. Nida calls this type of translation a 'gloss translation'. It aims to allow the reader to understand as much of the source language context as possible. Dynamic equivalence, on the other hand, is based on the principle of 'equivalent effect'. It attempts to render the exact contextual meaning of the original, and aims to create in the target text the equivalent of the effect that exists in the source text. In other words, dynamic equivalence stresses that 'the relationship between receiver and message should aim at being the same as that between the original receivers and the source language message' (*cf.* Bassnett, 1980: p. 26. *cf.* also Gutt, 1991: pp. 66-67). Though I believe that most translations fall somewhere on the scale in between the two types, Nida (1964: p. 160) claims that 'the present direction is toward increasing emphasis on dynamic equivalencies'. In lines with this orientation, Nida and Taber (1969) define dynamic equivalence as follows:

Dynamic equivalence is therefore to be defined in terms of the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language. (Nida and Taber, 1969: p. 24)

But does this mean that the response in the receptor language should be identical with that of the source language? Nida and Taber (*op. cit.*) answer this question saying:

This response can never be identical, for the cultural and historical settings are too different, but there should be a high degree of equivalence of response, or translation will have failed to accomplish its purpose. (Nida and Taber, 1969: p. 24)

Halliday et al (1964) describe translation as the foundation of textual (*i.e.* dynamic) rather than lexical or grammatical (*i.e.* formal) equivalence. The foundation of equivalence, for Halliday et al, can be obtained by recognising the whole text:

"Translation is the relation between two or more texts playing an identical part in an identical situation..." (*op. cit.*: p.173). "A text is a whole entity, to be translated as a whole" (Hatim and Mason. 1990: p.9).

This is similar to Widdowson's (1979) suggestion that translation should not operate on the word level but on the communicative or functional level. Widdowson notes that some functions of a language, such as demand or request, for example are expressed in one way in the source language and in different way in the target language. Therefore **a translator has to establish equivalents on the communicative level of language rather than on the lexical or grammatical levels** (*cf.* also, Hatim and Mason, 1990: pp. 65-67). This can be applied for example in the translation of the English phrase 'How do you do?'. If we want to translate this phrase into modern Arabic by looking only for its lexical equivalents and its grammatical structure (interrogative in this case) in the Arabic language, we will get a misleading translation as: **كيف تعمل ؟**. Therefore we should concentrate more upon the communicative or functional equivalent (*equivalent effect* in Nida and Taber's term) as a whole text. We should first recognise its use in English as a greeting phrase usually used in formal conversation by people on being introduced to one another for the first time. Therefore the Arabic equivalent should be one that can be used in a **similar situation and for a similar purpose too**. The proposed Arabic translation of such phrase in such circumstances is **أهلاً وسهلاً**. Thus this translation of the English phrase is completely different from the first Arabic translation which was mainly dependent on the lexical and grammatical levels.

El Menoufy (1982) states some points that the communicative approach can be applied to in translation. These briefly can be numerated as follows:

- 1- The translation of names and **cultural religious terms**.
- 2- The translation of metaphorical and expressions and proverbs.
- 3- The translation of certain verbs.

6.2.3.

Form versus content

The debate on the primacy of content over form or vice versa has been more or less a constant in translation studies, no matter how far back one goes. Hatim and Mason (1990: p. 8) stress that the ideal would of course be to translate both form and content, without the one in any way impinging on the other. But all would agree that this is usually impossible. In most cases there can be doubt that the message, that is the

meaning, of a given context is more important than the form. Nida and Taber (1969: p. 5) claim that to preserve the content of the message the form must be changed. They point out that the rhythm of Hebrew, for example, cannot be reproduced into English for languages in general at this point do not correspond. Therefore, the translator must sacrifice certain formal niceties for the sake of the content.

Some words on the other hand may have specific meaning while their correspondents in the receptor language indicate other meanings due to the culture of the receptor language. For example the word الله *Allah* in Arabic is always used in a single form to indicate oneness and it is also in masculine. Its correspondence in English, on the other hand, the word *God* can occur in both singular or plural forms as *God* or *gods*. It also can be masculine as *God* and feminine as *goddess*. The word *god* might also be regarded as equivalent to the Arabic word إله, since the Arabic word can be plural as آلهة and feminine as إلهة. Therefore in this case it is recommended to use either the Arabic loan-word *Allah* or the English word *God* and as Nida and Taber (*op. cit.*) suggest to use a marginal note to call the attention of the reader to the intended meaning of the original word.

Most linguists, if not all, agree that differences in form result in differences in meaning. Nida and Taber (1969: p. 49) trace this fact by giving the following different forms derived from 'Jesus rebuked Peter':

- 1- Jesus rebuked Peter.
- 2- Peter was rebuked by Jesus.
- 3- Jesus's rebuking of Peter.
- 4- Peter's being rebuked by Jesus.
- 5- the rebuke of Peter by Jesus.
- 6- Peter's rebuke by Jesus.
- 6- The rebuking of Peter by Jesus.
- 8- It was Jesus who rebuked Peter.
- 6- It was Peter who was rebuked by Jesus.

These series of transforms express essentially the same relationships between the constituent parts, all of which go back to the same kernel. However, there are obvious differences in meaning. This is mainly because of the focus (the information structure). This indicates that the relationship between the form (or surface structure) and meaning (or deep structure) is not as straightforward as one might have thought. Another example of this is quoted in Larson 1984, p. 235). He says "Rhetorical

questions have the grammatical form of questions, but can have rather different illocutionary force". Thus, Larson (*op. cit.*) explains, "a mother who is angry with her son for not having emptied the garbage might say 'When are you going to empty the garbage?' In this case, the semantic illocutionary force is one of *command*, but the grammatical form is that of a *question* which would normally be used to ask about *time*" (quoted in Gutt, 1991: p. 82, italics as in original).

In this case, if the translator fails to give both the form, the 'surface structure', and the meaning, the 'deep structure', of the original, Larson (1984: p. 26) stresses that:

Behind the surface structure is the deep structure, the meaning. It is this meaning that serves as the base for translation into another language.
(quoted in Gutt, 1991: p. 81, italics as in original)

Barnwell (1983: p. 20) lists four causes concerning the misunderstanding of the relationship of the form and the meaning. Three of these causes relate to the audience and one to the translator.

1- The problem comes when 'accuracy' is interpreted to mean 'identity of form' rather than 'identity of meaning'.

2- People have become attached to the familiar written form of the words rather than the message itself. They are not able to distinguish between the message and the grammatical and lexical form by which it is expressed.

3- People are not consciously aware of linguistic differences between languages. They assume that what can be said in a certain way in one language can be said in the same way in any other language. The distinction between the meaning and the form of language is often confused even by some with high educational background.

4- Sometimes translations are too free and are not accurate in communicating the original meaning. In aiming for natural expression of the message in the receptor language, the translator may have lost the essential focus on exact equivalence of meaning. Sometimes changes of form are made unnecessarily.

Nida (1964: p. 164) concludes that correspondence of meaning should, in the last resort, have priority over correspondence of form. Thus, in translating, there are three possible cases in relation to form and meaning: to transfer both form and meaning; if

this is not possible it is enough to transfer the meaning and sacrifice the form; and if this is also impossible, it is acceptable as a last resort to transfer the form.

6.2.4

Circumlocution (Redundancy)

From a rhetorical point of view, in English as in Arabic, generally speaking the most eloquent sentence is the sentence which gives the intended meaning in fewer words. In translation the translator may find himself compelled to add words to his rendering in order to give the same meaning as the original. However, adding unnecessary words in the target texts, results in what is known in linguistics, as circumlocution/redundancy (*cf.* Crystal 1992). It is "that part of the communication which can be eliminated without the loss of essential information" (Pei, 1978). In the sentence, for instance, 'She lives alone by herself', the word 'alone' is redundant, because it is not necessary in the sentence and it does not give extra meaning (*cf.* Longman Dictionary). Thus, expressing a meaning with more words when it could be expressed in less is known as circumlocution/ redundancy. Redundancy may also be sub-classified into contextual redundancy and transferential redundancy.

6.2.4.1

Contextual redundancy

The translated text may include redundant word/s when the meaning is recoverable from the context of utterance.

الرابطۃ الدينية هي الرابطۃ الوحيدة القائمة في المملكة العربية السعودية -1

This can be literally translated as: "The religious tie is the only tie existing in the Kingdom of Saudi Arabia". This translation is acceptable in English, but a better translation can be given as follows: "The religious tie is the only tie in the Kingdom of Saudi Arabia". The Arabic word **القائمة** is deleted in the English translation because its meaning is contained in the verb (*i.e.* verb "to be"). Thus, the word **القائمة** *existing* in the literal English translation is redundant. The English literal translation, on the other hand, consists of eight words (excluding particles "the, is in, and of"), while the suggested translation consists of seven words (excluding particles "the, is in, and of"). This also means that the literal translation is more redundant than the suggested translation.

6.2.4.2Transferential redundancy

This involves the deletion of words in the process of translation for linguistic incompatibility. Tautology is a type of transferential redundancy. Tautology means the repetition of the same word/s or the same meaning in other word/s. It is a common stylistic feature of Arabic writing. Tautology, however is considered bad style in English and is to be avoided in translation. Consider the following example,

1- تحرص كل الحرص على صحة ابنها

This Arabic sentence, can be literally translated into "she is concerned all concern on her child's health". This literal translation would be alien to English translation structure. In order to convey the emphasis of the Arabic noun الحرص *concern*, it is better to use a verb qualified by an adverb as in, "she is extremely concerned about her child's health". The literal translation consists of seven words (excluding particles), while the accepted English translation, suggested above, consists of six words (excluding particles). This means that the literal translation is more redundant than the suggested translation.

6.3.Other related issues6.3.1.Translator's principles

In 1540 the French humanist Dolet (1506-46) published a short outline of translation principles the title of which can be translated as 'How to Translate Well from one Language into Another' and establish five principles for the translator (quoted in Bassnett, 1980: p. 54):

- 1- The translator must fully understand **the sense** and **meaning** of the original author, although he is at liberty to clarify obscurities.
- 2- The translator should have a perfect knowledge of both SL and TL.
- 3- The translator should **avoid** word-for-word renderings.
- 4- The translator should use forms of speech in **common** use.
- 5- The translator should **choose** and **order** words appropriately to produce the correct tone (my emphasis).

6.3.2.**Translation principles**

In his book Essay on the Principles of Translation, Tytler (1907: p. 9) propounds what he calls three 'laws of translation':

- 1- That the translation should give a complete transcript of the ideas of the original book.
- 2- That the style and manner of writing should be of the same character as that of the original.
- 3- That the translation should have all the ease of the original composition.

Nida (1964: p. 164) gives almost the same requirements of a translation. He claims that a translation should:

- 1- Make sense.
- 2- Convey the spirit and manner of the original.
- 3- Have a natural and easy form of expression.
- 4- Produce a similar response.

Nida's fourth requirement is an addition to Tytler's list. It however, reflects modern concern with reader response.

6.4.**Translating the Holy Qur'ân**

The above account holds true for translation in general. However, translating Holy books and particularly the Holy Qur'ân involves different considerations. Huetius points out that:

One word should be translated by one word in Holy Writ, where even the order of the words is a mystery, where a construction that has not been refined with great art often carries more than one sentence. Since the greater part of Holy Writ should not be studied for its elegance...(quoted in Lefevere, 1992: p.3).

This type of translation, i.e. word-for-word translation, mentioned above by Huetius can apply to some extent to religious books other than the Holy Qur'ân. However, the Holy Qur'ân depends greatly on its elegance, and is therefore somewhat different from other Holy books (the Bible for example). Arberry (1953), as a translator of the meaning of the Holy Qur'ân says: "**The Western reader must get rid of the**

assumption that the Qur'ân is more or less like the Old Testament" (Arberry, 1953: p.26). The unique nature of the Holy Qur'an requires special treatment in order to convey to the target language the morphological, syntactic, semantic, lexical and stylistic characteristics of the Holy Qur'ân besides the communicative and functional effect of these characteristics. The difficulty of translation, then, stems from the fact that these characteristics cause serious problems to a translator especially with regard to the Holy Qur'ân. Since it would be impossible to examine all of these characteristics in this chapter, it will be sufficient to take, as an example, the central topic of this thesis, non-canonical word order as a serious problem facing translators of the Holy Qur'ân. We will see how the translators have dealt with this problem.

It should be stressed that the Qur'anic text has its own particular cohesion which cannot be judged by the general rules of textual analysis. This however does not mean that there cannot be a good translation of the Holy Qur'ân. As a matter of fact, a good translation "must be effective in its own right" (Newmark, 1988b: p.80). After all, I believe it is the translator's task is to select the appropriate words in order to give the same stylistic effect and the same intended meaning as the original linguistic discourse. This process is in conformity with Al-Jurjânî's theory of *Nazhm* النظم (see Chap. 6)

To conclude this discussion we should confess that "Translation is for discussion...All one can do is to produce an argument with translation examples to support it. Nothing is purely objective or subjective. There are no cast-iron rules. Everything is more or less." (*op. cit.* p. 21).

6.5.

Is the Qur`ân translatable?

Since this chapter is mainly concerned with Qur'ân translation, we should discuss the different views of Muslim scholars concerning the translation of the Holy Qur'ân. Before reviewing the opinions of scholars on the translatability of the Qur'ân, it is necessary to point out that translation of the Holy Qur'ân falls into two different categories. Literal (or lexical) translation (ترجمة حرفية أو لفظية) and translation of meaning (semantic translation) ترجمة معنوية. By literal translation here we understand a word by word translation which, at the same time, transfers the style of the Holy Qur'ân, so that the end product corresponds to the original in all aspects and effects. It means that the translation will be identical to the original, *i.e.* the Qur'ân. In this respect, the translation tries to substitute the original. This type of translation is

impossible². Therefore, such translation is not the subject of disagreement or even discussion (cf. Ihsanoglu, 1980: p.xxviii; شحاتة/Šahâta, 1980: pp. 5-6 and Rahaman, 1988: p.26). The second type of translation, that is translation of meaning, has two subtypes: free (or communicative) translation or interpretation **ترجمة حرة أو تفسيرية** and translation of the original word of a text into parallel words and expression as closely and accurately as possible (with no intention of substituting the original). In this sense this is sometimes also termed literal (or relatively literal) translation. Both kinds of translation of the second type are possible. It is this type which has been the subject of discussion and dispute between Muslim scholars.

We have no clear evidence or information of any translation of the Holy Qur`ân during the life of Prophet or even during the early ages of Islam. Therefore the translatability of the Holy Qur`ân is considered a controversial issue among Muslim scholars. The nature of this dispute between the Muslim scholars can be ascribed to two main causes: the religious cause and the linguistic cause.

1- The religious cause

It is reported by Šams Ad-Dîn As-Sarakhsi (السرخسي, 1324:1/ p.37) [d. 483 A.H. /1090 A.. D.], that the Persians who embraced Islam wrote to Salmân (d. 35 A.H. /655 A.D.), the Persian, the noted Companion of the Prophet asking him to translate **الفاتحة** of the Qur`ân *the Opening* (the first *sura*) into Persian in order to recite it in their prayer, until they be able to read the Qur`ân in its original text. "Thus they continued to recite it until their tongues became used to Arabic." It is worth mentioning here that this precedent has not been mentioned in any source prior to that of Al-Sarakhsi's (cf. also البنداق/Al-Bundâq, 1983: p.63).

The first person to raise the question of translating the Holy Qur`ân into other languages (especially Persian) was أبوحنيفة/Abû Hanîfa³ (d.150 A.H./769 A.D.) who was himself of Persian origin. This is when he rules that the Qur`ân, especially the first *sura* i.e. **الفاتحة** *The Opening* could be recited in Persian in prayer (cf. أيوب/Ayûb, 1986: p.35, Rahaman, 1988: p.25). The above report alongside with this *fatwa* (ruling) presented by أبوحنيفة/Abû Hanîfa provide strong support for those who call for the translation of the Holy Qur`ân⁴.

Šafi`î, Mâlikî and Hanbalî scholars, constituting the other three Islamic schools of law, disapprove of reciting the translation of the Qur`ân at the prayer. This strict opinion of those scholars belonging to different schools of Islamic law is a very strong piece of evidence for those who wish to prohibit the translation of the Holy Qur`ân.

Another strong piece of evidence is based on some verses of the Holy Qur'ân itself which clearly challenge mankind to produce the like of it. Consider for example the following verses:

6-1

(17:88/ p. 805)

﴿قُلْ لَّإِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ
بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾

Say: "If the whole of mankind and jinns were to gather together to produce the like of this Qur'ân, they could not produce the like thereof, even if they backed up each other with help and support." (p.805).

6-2

(52:34/ 1630)

﴿فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾

Let them then produce a saying like unto it, if (it be) they speak the truth! (p.1630)

6-3-

(11:13/ p. 585)

﴿قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مَفْتَرياتٍ﴾

Say: "Bring ye then ten suras forged, like unto it " (p.585)

6-4

(2:23-24/ p. 12)

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ

وَادْعُوا شُهَدَاءَكُمْ﴾

And if ye are in doubt as to what we have revealed ...to our servant then produce a Sura like thereunto; (p.12)

Such verses and others challenge the people to produce a composition like the Qur'ân. They declare the inimitability of the Qur'ân and for some scholars, it is a logical extension to claim it is therefore, also, untranslatable (cf. الحمصي/Al-Himsî, 1980: pp. 6-22).

2- The linguistic cause

The belief that the language (*i.e.* the form and content) and style of the Qur`ân are inimitable and the conclusion of some scholars that it is therefore untranslatable, have been outlined above. Al-Jurjânî (الجرجاني, 1984: p.39), as a linguist, explains the inimitability of the Qur`ân as follows:

أعجزتهم مزايا ظهرت لهم في نظمه، وخصائص صادفوها في سياق لفظه، وبدائع من مبادئ آية ومقاطعها، ومجاري ألفاظها ومواقعها، وفي مضرب كل مثل، ومساق كل خبر، وصورة كل عظة وتنبيه، وإعلام وتذكير، وترغيب وترهيب... وصفة وتبيان وبهرهم أنهم تأملوه سورة سورة، وعشراً عشراً، وآية آية، فلم يجدوا في الجميع كلمة ينبو بها مكانها، ولفظة ينكر شأنها، أو يرى أن غيرها أصلح،... بل وجدوا اتساقاً بهر العقول... لم يدع في نفس بليغ منهم... موضع طمع حتى خرس الألسن عن أن تدعي وتقول.

What has defeated them [i.e. the opponents of the Qur`ân] are: the arrangement of its words, peculiarities of narration, the extraordinariness of the beginnings and endings of the verses, the position and flow of words, the introduction of parables, the presentation of events, the forms of admonition, reminders, allurement, warning and the style of argument. And what has dazzled them is that they have contemplated it carefully Chapter by Chapter, ⁵Uşran by ⁵Uşran and Verse by Verse, but they could not find a single word which is inappropriate or which could be objected to or improved upon. On account of these qualities, they found a coherent [unity] which dazzled their minds leaving not a rhetorician among them who could hope to imitate it (الجرجاني/ Al-Jurjânî, 1984: p.39: my translation).

After along discussion, Al-Jurjânî concludes that both the words and the meaning collectively make the Qur`anic style inimitable (الجرجاني, *op. cit.*: p.46).

Besides this, some scholars (المقديسي/ Al-Maqdesî [d.682/1283] for example)⁶ are afraid that the translation of the Holy Qur`ân will lead to substituting the original and thus abandoning the language of the Qur`ân and eventually abandoning the Holy Qur`ân altogether.

Thus, added to the religious reasons mentioned earlier, those who oppose the translation of the Qur`ân consider Al-Jurjânî's opinion of the inimitability of the Qur`ân and Al-Maqdesî's opinion mentioned above as well as other linguists' opinions as further reasons supporting their opinion .

Briefly above, I have reviewed the main aspects of the arguments of both groups of scholars, these who are for and those who are against the translation of the Holy Qur`ân. There follows a brief discussion of the above arguments which attempts to answer the question *Is the Qur`ân translatable?*

1- When the *Imam* Abù *Hanîfa* issued his *fatwa* that the first *sura* of the Qur`ân الفاتحة/*Al-Fâtiḥa* (*The Opening*) could be translated into Persian to be recited in the prayer, he did not mean anything beyond this point. In other words, he did not discuss the translatability of the Qur`ân. His ruling was confined to the recitation of الفاتحة/*Al-Fâtiḥa* in the prayer for those Muslims who had yet to learn Arabic. In addition, I believe that Abù *Hanîfa* gave this ruling because according to the Prophet Muhammad prayer is not valid without reciting الفاتحة *the Opening*⁷. Moreover, it is also reported by two disciples of Abù *Hanîfa*, *Imam* Muhammad (d.189 A. H. /804 A. D.) and *Imam* Yusuf (d. 182 A. H. / 978 A. D.), that Abù *Hanîfa* later on changed his mind and retracted this ruling (البنداق/*Al-Bundâq*, 1983: p. 58). Therefore this ruling is not strong evidence for those who accept the translation of the Holy Qur`ân.

2- Even if the precedent of Salmân Al-Fâresî mentioned above is correct (since it does not occur in any other source prior to that of Al- *Sarakhsî*), it does not lead to the conclusion that the Qur`ân is translatable. It simply implies that portions of the Qur`ân can be translated according to their meaning into other languages. Also it can be said that at that time there was a necessity for translating some verses of the Holy Qur`ân, because Islam was in its infancy and the Prophet Muhammad wanted to communicate with other nations to inform them about his new religion and to make them listen to some of the Qur`anic verses so that they would believe him. The only way to do this was to translate these verses into their own languages. So even this precedent is not strong evidence to support the views of supporters of the translation of the Holy Qur`ân.

The evidence of those who are against the translation of the Holy Qur`ân is also not very strong as we will see from the following:

3- The discussion of the scholars of the three schools of Islamic law Šafi`î, Mâlikî and *Hanbalî* is, in fact, not about the translation of the Holy Qur`ân; rather, they are mainly responding to the ruling of Abù *Hanîfa* concerning the recitation of الفاتحة/*Al-Fâtiḥa* in the prayer. So this is not evidence for those who do not accept the translation of the Holy Qur`ân.

4- The verses that have been quoted above and which have been used to support the unacceptability of the translation of the Holy Qur`ân, in fact, do not talk about the acceptability or unacceptability of translating the Holy Qur`ân; rather, they are solely concerned with the impossibility of producing the like of it in any language even in Arabic. So even these verses are not a good argument for those who are against the translation of the Qur`ân.

5- We have mentioned above that one reason for those who oppose the translation of the Holy Qur`ân is its language. We have said earlier that transferring the composition of the Holy Qur`ân into another composition which equals it in all respects is beyond the power of human beings. This, however, does not prevent some kind of transference of meaning into other languages. Pickthall, a translator of the Holy Qur`ân realises that the Qur`ân "cannot be translated". He entitles his rendering of the Qur`ân into English "the meaning of the Glorious Qur`ân." Arberry (1991) another English translator of the meaning of the Holy Qur`ân entitles his translation "the Koran Interpreted." Such titles are intended to convey to the reader the idea that an adequate translation of the Qur`ân is impossible: "I have called my version an interpretation, conceding the orthodox claim that the Koran... is untranslatable" (Arberry, 1991: p. xii). Translators have tried, as far as they can, to transfer the style and the effect of the Qur`ân into English. But "the result is not the Glorious Qur`ân" (Pickthall, 1970: introduction & 1994: p. vii). Pickthall assures those who think that a translation can substitute the Holy Qur`ân that the translation "can never take the place of the Koran in Arabic" (*op. cit.*).

Having looked at the major arguments for and against the translation of the Holy Qur`ân, our question *Is the Qur`ân translatable?* needs to be answered. As we have seen, this question is not easy to answer. If we mean by the translation of the Holy Qur`ân, the transference into another language of its style and meaning and in a more general sense its composition and effect, the answer is definitely 'no'. Since this is true for any ordinary book, how much more so if the translated book is a miraculous and highly elegant book like the Holy Qur`ân? But if we exclude these considerations the reasonable answer is 'yes', the Qur`ân is translatable. Added to what is mentioned above the translatability of the Holy Qur`ân needs to be explained more.

If we refer to the following Qur'anic verse,

6-5

-(14:4/ p. 691)

﴿وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾

We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. (p. 691)

we will find that in his exegesis of the Qur'ân, Az-Zamakhsharî (d.539/1144) explains this verse stating that the Prophet was sent to all mankind; however, there is no need to reveal the Qur'ân in all the languages of mankind, since the message could be conveyed in all languages through translation (cf. الزمخشري/Az-Zamakhsharî, 1987: p.539).

In his commentary on the same verse, القرطبي/Al-Qurtubî (d.668/ 1269) indicates that the teaching of Islam can be conveyed through the translation of the Qur'ân.

In the year 1936, after along discussion between the scholars of *Al-Azhar*, represented by Shaykh Muhammad Mustafa Al-Murâghî, the ruling was eventually issued indicating that the meaning rather than the miraculous composition of the Qur'ân can be translated into any language. This translation, however, should not be called the Qur'ân (cf. البنداق/Al-Bundâq, 1983: p.81; شحاتة/Šahâta, 1980: p.35 and أيوب/Ayûb, 1986: pp. 36-39)⁸.

In addition, the translatability of the Qur'ân can be approached from another point of view. The Arabic exegesis of the Qur'ân is itself, in fact, a kind of translation of the Qur'ân from Arabic to Arabic (cf. also Hervey and Higgins, 1994: p. 17). However, no one has opposed the composition of exegeses and commentaries of the Holy Qur'ân. Though translation of the Holy Qur'ân, is truly, similar in many aspects to exegesis, only translation faces so many objections!

To conclude this discussion, the question of the translatability of the Holy Qur'ân can be answered by adopting the opinion of the well-known head of the *Al-Azhar Šaikh Muhammad Šaltût* on this subject. He has approached the problem of Qur'ân translation by defining and delimiting three kinds of translation of the Qur'ân.

The first is literal translation, which attempts to transfer the same meaning, style and effect into another language. In other words, through this translation the original text is identical to and equals the translation of the Qur'ân. This kind of translation, Šaltût

says, is 'beyond the power of mortals' (أيوب/*Ayûb*, 1986:37). Therefore, he concludes, that such translation should not be the subject of controversy, or even discussion.

The second kind of translation, according to Šaltût, is quite different from the first kind. It attempts to translate the words and the expression of the Qur`ân into parallel words and expression in the target language as closely and accurately as possible. This can also be called literal (or as I propose 'relatively literal') translation.

The third kind of translation is free translation or interpretation of the Qur`anic discourse (exegetic translation, *cf.* Hervey and Higgins, 1994: p.17). This kind of translation aims at rendering the meaning of the Qur`anic text rather than the accuracy of the literal translation. This kind of translation is exactly similar to some Arabic exegeses except that the translation is written in another language⁹. Both these kinds of translation, Šaltût states, are possible¹⁰ (*op. cit.*).

Mawdûdi (1988) defends the primacy of free translation (or what he calls explanatory or interpretative exposition) over literal translation of the meaning of the Holy Qur`ân. He gives several reasons for his disapproval of literal translation. Among these are the following:

- 1- Literal translation lacks literary force, fluency, eloquence and stylistic charm.
- 2- Literal translations fail to inspire the reader because of the manner in which they are set for printing. Either the interlinear style is followed or, according to a more recent fashion, a page is bisected and the Qur`anic text is printed on one half of the page, with the translation on the other half. The drawback of this manner, according to Mawdûdi, is that the reader being unable to read passages with continuity, often fails to receive their full impact as chunks of Arabic constantly interrupt the flow of his reading.
- 3- The Qur`anic style is oratorical rather than narrative. If the translator retains the original oratorical style, rather than replacing it with straightforward prose, passages are bound to appear somewhat incoherent. But in free translation it seems reasonable to occasionally add a few words in such a way that the translated text reflects the situational context, and thus renders the passages more comprehensive and more meaningful to the reader.

From the first and the second reasons, especially the latter, it seems that Mawdûdî understands 'literal translation' in terms of the first type of translation defined by Šaltût as discussed above, regarding which it has agreed to be an ineffective and unacceptable method of translating the Holy Qur'ân. 'Free translation', on the other hand, which Mawdûdî would prefer, gives only the general meaning of the original and does not try to imitate the original, in all respects, on each of the three levels: the syntactic, the semantic and the pragmatic. Therefore what can be called a 'relatively literal' translation (the second type given by Šaltût), I believe is the most acceptable, because it tries to convey some of the accuracy and the stylistic and rhetorical expressions of the original text. Indeed, this type of translation is ideal for religious writings, since according to Nida and Taber (1969: p. 24) they "must not only provide information which people can understand" which could be achieved through free translation, "but must present the message in such a way that people can feel its relevance [the expressive element in communication, *i.e. dynamic equivalence*] and can then respond to it in action", (my italics).

To conclude then, we can definitely say that in terms of the second (*i.e.* literal) and third (*i.e.* free) kinds of translations defined by Šaltût the meaning of the Qur'ân is translatable. It should also be stressed here, however, that all scholars, unanimously agree that the translation should not substitute the original in any respect and should not become the authority on which any ruling would be based or derived.

6.6

Historical note on the translations of the meaning of the Qur'ân

It is difficult to determine exactly the date and the title of the first translation of the Holy Qur'ân. However, the relevant references on this subject suggest that the first translation in Europe was the Latin version completed at the instigation of Peter the Venerable, the Abbot of Cluny between the years 1141 A. D. and 1143. Four centuries later this translation was printed with a recommendation by Martin Luther at Basle in 1543. This translation was produced by three scholars lead by Robertus Retenensis (*cf.* الصفير/*As-Saghîr*, 1986: pp.46-49, أرحيلة/*Arhaila*, 1986: pp. 38-39, Khân, 1987: p.9. *cf.* also Arberry, 1991: p. x).

This translation, which formed the basis of the earliest European translations, was later described by Sale and then Arberry as undeserving of the name translation since it contained so many inaccuracies ¹¹. Sale says that Retenensis's book:

deserves not the name of translation; the uncountable liberties therein taken, and the numberless faults, both of omission and commission, leaving scarce any resemblance of the original (quoted in Hosni, 1990: p.95).

Here is Arberry's account of Retenensis's achievement:

It abounds in inaccuracies and misunderstandings, and was inspired by hostile intention; nevertheless it served as the foundation of the earliest translations into modern European idioms (quoted in أبو فراح/Abû Frâkh, 1982:46).

It is notable that after the invention of the printing press in 1450 by Gutenberg, both complete and incomplete translations of the Holy Qur`ân into several European languages began to appear one following another in rapid succession .

In 1647, André du Ryer, a French businessman in the Levant who lived in Istanbul for a time and then in Egypt as a Consul of the French king , made his translation of the Holy Qur`ân directly from the Arabic ¹². This translation was known as "Alcoran de Mahomet" (cf. Ihsanoglu, 1980: p. xxxv). Here is George Sale's impression of Du Ryer's version:

...but his performance... is far from being a just translation, there being mistakes in every page, besides frequent transpositions, omissions and additions, faults unpardonable in a work of this nature. And what renders it still more incomplete is the want of Notes to explain a vast number of passages, some of which are difficult, and others impossible to understand, without proper explications...(quoted in Hosni, 1990:94-95).

One year later in 1648, the first complete English translation appeared by Alexander Ross, based on the French translation of André du Ryer¹³ (cf. footnote: 10). Since this translation is twice removed from the original translation, its accuracy certainly will be very far from the original version, i.e. the Arabic Holy Qur`ân, even supposing that the first translation was accurate. We have given above Sale's account of Du Ryer's translation which is the origin of the English translation. So what about the English version? Sale says:

The English version is a very bad one; for Alexander Ross,..., being utterly unacquainted with Arabic, and no great master of the French, has added a number of fresh mistakes of his own to those of Du Ryer...(op. cit: 95)

In 1698 at Padua, Father Maracci rendered yet another Latin version of the Holy Qur'ân with, for the first time, the Arabic text and quotations from various Arabic authorities. These quotations are believed by Muslim scholars to be selected and garbled carefully "so as to give the worst possible impression of Islam to Europe" (Yusuf Ali, 1938: p. xiv, cf. also أبو فراح/Abû Frâkh, 1982:53-54).

Sale (1696-1736), however, preferred this translation which represented the source of his own rendering. He quoted in his Preface (1896:8) a criticism to that of Maracci by a scholar saying:

He has not expressed the ideas of the Koran, but travestied the words of it into barbarous Latin. Yet though all the beauties of the original are lost in this translation, it is preferable to that by Du Ryer (quoted in Hosni, 1990:96).

George Sale made his direct translation from Arabic into English in 1734 in London. This popular translation was published several times and became a source for many other translations. Generally this translation was based on that of Maracci, and even his notes and his Preliminary Discourse is based mainly on Maracci (cf. Yusuf Ali, 1938: p. xiv, Rodwell, 1987: pp. 16-17).

The above is a brief discussion about the earliest translations of the Holy Qur'ân. From the above we can infer that the Holy Qur'ân stands supreme among the masterpieces that have received many translations even in one language, English for example. We can also infer that these translations are inaccurate and contain a variety of mistakes; thus they need to be revised and analysed. These inaccuracies are due to many reasons, chief of which is the sublime rhetoric of the Holy Qur'ân. Every translator approaching the Holy Qur'ân thinks he will do better than his predecessors, but after finishing his translation he discovers that his achievement is very far from the original. In the introduction to his translation, Arberry says:

In making the present attempt to improve on the performance of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the intricate and richly varied rhythms which- apart from the message itself- constitute the Koran's undeniable claim to rank among the greatest literary masterpieces...(Arberry, 1991: p. x).

It is sufficient to stop here in order not to exceed the scope of this chapter. The following section will be devoted to an issue related to both the Holy Qur'ân and its translators

6.7.

Order of *sûras* (chapters) and verses of the Holy Qur'ân

Some non-Muslim translators of the Holy Qur'ân (e.g. Rodwell, Bell and Dawood) were not happy with the standard order of the *sûras* and verses of the Holy Qur'ân, so they rearranged them chronologically, topically or in other sequences. This I believe is wrong for two reasons.

First, since the best translation is that which transfers most aspects of the semantic and pragmatic messages of the source text, the translator, consequently has no right to change the form or the content of the original text, particularly if this original text is the Divine Book. Therefore, in translation the arrangement of the *sûras* of the Holy Qur'ân should follow exactly that of the original text.

Second, the order of the *sûras* of the Holy Qur'ân is *tawqîfî*, i.e. it is not open to discussion and reinterpretation. However, some translators think that since the present order is due to Zayd bin Thâbit who is not a prophet, they have the right to rearrange the *sûras* of the Holy Qur'ân according to their different point of views. Added to that, these translators believe that the arrangement was produced by a committee led by Zayd bin Thâbit, and is not based on logical grounds. It is, in fact, based on placing the longest and best known *sûras* first (cf. Rodwell, 1987: p. 2, cf. also Irving, 1985: p. xxiii). If this is true it is good arrangement because it is based on something logical which is putting the longest *sûras* and the best known first. However, if one refers to the Holy Qur'ân, one will find there are many short *sûras* which were placed before longer *sûras* and vice versa. One will find, for example, *sûra* (4), النساء/*An-Nesâ'* which consists of 176 verses is placed before *sûra* (7), الأعراف/*Al-`a`râf* which consists of 206 verses and *sûra* (5), المائدة/*Al-Mâ`ida* consisting of 120 verses is placed before *sûra* (6), الأنعام/*Al-`an`âm* consisting of 165 verses. One will also find that some of the most popular *sûras* which are recited as vocations during the day or after the prayers, such as *sûras* 112, 113 and 114, were placed at the end of the Holy Qur'ân. Thus, it is clear that the present order of the *sûras* is not based on the principle that what is longest or best known is put first.

Muslim scholars believe that the present order of the *sûras* of the Holy Qur'ân is fixed and it is not permissible for anyone to replace even one *sûra* with another. This is

because the *sûras* of the Holy Qur'ân were arranged by the Prophet Muhammad rather than by Zayd bin Thâbit as is claimed by some non-Muslim scholars. There follows below some pieces of evidence from authentic sources (*Hadiths*) to show that the Prophet (pbuh) instructed his Companions how to arrange the *sûras* and verses of the Holy Qur'ân. This evidence supports the view that the present order of these *sûras* and verses was actually produced during the life of the Prophet Muhammad (pbuh).

1-

روى البخاري في صحيحه عن ابن الزبير قال: قلت لعثمان بن عفان: هذه الآية التي في سورة البقرة "والذين يتوفون منكم ويذرون أزواجاً" نسختها الآية الأخرى فلم تكتبها؟ ... قال يا بن أخي لا أغير شيء من مكانه. (صحيح البخاري ج ٥ ص ١٦٠).

Al-Bukhârî Narrated in his Sahîh that ابن الزبير / Ibn Al-Zubair said: I said to عثمان بن عفان / Cuthmân bin Cafân "This verse which is in sûra البقرة

/Al-Baqara: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ...﴾ (2: 240) 'Those of you who die...' (Yusuf Ali, 1991: p.106) has been abrogated by another verse. Why then do you write it in the Qur'ân?" Cuthman said: Leave it (where it is) O son of my brother, for I will not shift anything of it [i.e. the Qur'ân] from its original position. (البخاري/Al-Bukhârî, vol. 5: p.160). [My translation]

This incident indicates that Companions were aware of the arrangement and original position of the verses and *sûras* of the Holy Qur'ân. They were not allowed to change any verse or *sûra* from its original position.

2-

روى الشيخان بسنديهما عن زيد بن ثابت أنه قال: "كنا عند رسول الله نؤلف القرآن من الرقاع" (السيوطي ١٩٧٣ ج ١ ص ٩٩).

As-Suyûtî (1973, 1:99) states that it is reported by the two Shaikhs [i.e. البخاري/Al-Bukhârî and مسلم/Muslim] that زيد بن ثابت / Zayd ben Thâbet said: "We used to compose the Qur'an from small scraps in the presence of the Messenger." [My translation]

This also indicates that this proper arrangement was well known to the Prophet because the compilation of the *sûras* and verses of the Qur'ân should be put in a

specific order and this was done in the presence of the Prophet and in accordance with his instructions.

3- Further evidence that the arrangement is due to the Prophet Muhammad comes from the following incident:

عن عثمان قال: كان صلى الله عليه وسلم تنزل عليه السورة ذات العدد فكان إذا نزل عليه الشيء دعا بعض من كان يكتب فيقول: ضعوا هذه الآيات في السورة التي يذكر فيها كذا وكذا (مسند أحمد ج ١٨ ص ١٩١).

ʿUthmān said "When a Sura of several verses was revealed to the Prophet peace be upon him, he used to call someone from among those who used to write for him and said: Place these verses in the Sura, in which this and this is mentioned" [مسند أحمد Musnad Ahmad (Ahmad's book), 18: p.191] [my translation].

4- Last but not least, there is more than one *ḥadīth* in *صحيح البخاري/Saḥīḥ Al-Bukhārī* informing us that the Angel Gabriel used to recite the Qurʾān with the Prophet once a year in the month of *Ramadhān*, but he recited it twice with him in the year he died. It is logical that the recitation was conducted in a specific order and this order was transferred by the Prophet to his Companions (*ابن حجر/Ibn Hajar*, vol. 9: p. 43)¹⁴. Moreover, the logical reason among others for the Angel Gabriel's recitation is to make sure that the Prophet had preserved the proper order of the *sūras* and verses of the Holy Qurʾān, which is the present order.

These pieces of evidence added together indicate clearly that the order of the *sūras* and verses was made by the Prophet and consequently it is not permissible for anybody to tamper with it¹⁵. Therefore no translator should alter the order of the *sūras* and verses.

6.8.

Studies of five Qur'anic translations

Since it is impossible to go over the translations of the Holy Qurʾān with respect to all linguistic areas, I will choose five English translations and see how the translators deal with our main linguistic subject in this study, non-canonical word order. The selection of these translations was based on a number of considerations. First, all the translations are popular ones. Second, these translations are usually consulted by the students of the Translation and Languages Department of the Islamic University of Imam Muhammad bin Saud in Riyadh. This university is the sponsor of the author of

this study. Third, the authors of these translations are from different cultures and backgrounds. Two of the translators, Hilâlî and Dawood are Arabic native speakers, the first is a Muslim and the other is a non-Muslim. Another two are Pickthall and Rodwell. They are English native speakers but the former is a Muslim and the latter is a non-Muslim. The last one is Yusuf Ali who is neither a native Arabic nor a native English speaker, but he is a Muslim. His translation is also the most common one in the Islamic countries. Thus, the main criteria characterizing our selection of these translations is based on native language. Arabic native speaker: Dawood. English native speakers: Pickthall and Rodwell. Neither Arabic nor English speakers: Yusuf Ali. There remains one translation one of whose authors Hilâlî, is an Arabic native speaker and the other, Khân, is neither an Arabic native speaker, nor an English native speaker. The status of the various translators can be tabulated in the following diagram:

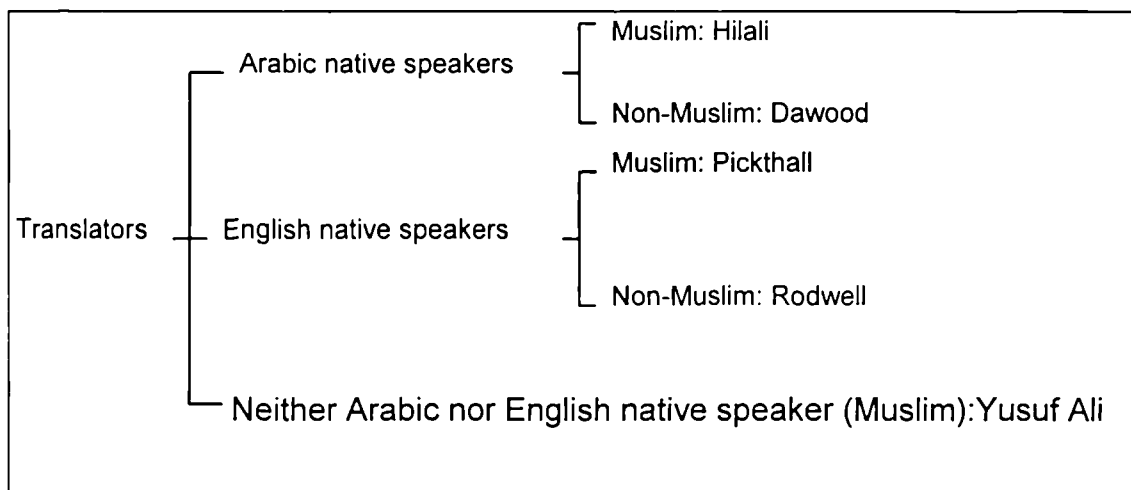


Figure 6-1

A brief account of these translators and their translations will be presented below. I will order the discussion chronologically dealing with the oldest translation first.

6.8.1

Rodwell, J.M.

His translation, *The Koran*, which was a direct translation from Arabic text, was first published by Williams and Norgate in London, 1861. At that time the full title of Rodwell's translation was: *The Koran: translated from the Arabic the suras arranged in chronological order with notes and index*. This edition was revised and amended to be published in 1876 by Bernard Queritch in London (cf. Rodwell, 1987: p. xi). In 1909, it was taken up by *Everyman's Library*, edited by Earnest Rhys. In this edition, the translation first came out in March 1909 with an introduction by the Rev.

Margaliouth. This edition was frequently reprinted and between 1911 and 1977 it was reprinted 18 times. Up till the year 1988, there were about 32 reprints of this edition (cf. Kidwai, 1988: p. 54).

Rodwell questions the authenticity of the traditional order of the suras and completely changed this traditional order finding a new so-called chronological order starting from sura 96 and ending at sura 12 (see section 6.9). In so doing, Rodwell consulted partly the traditional Muslim sources and mainly Gustav Weil in his *Mohammed der Prophet*. He also consulted William Muir in his *Life of Mahomet* and Theodore Noeldeke in his *Geschichte des Qôrans* and considered them as standards (Rodwell, 1987: p. 3)¹⁶.

This order is not only odd, it is also an irritating and laborious task for those who want to find a particular *sûra* in Rodwell's translation because they have first to consult the comparative table of contents which is put at the beginning of the translation.

It has lately been realised that such an order is not precise and leads to tampering with the suras and even the verses of the Holy book. Therefore, the suras in the later editions of this translation has been put back into the traditional order. Alan Jones says in his foreword of Rodwell's translation (1994: p. x):

It is realised that such an ordering is mistaken. As will be shown in the Introduction, the furthest one can go is to divide the suras into four rough chronological groups. Any attempt to go further is fraught with difficulty and is possibly misleading. The suras have therefore been put back into the traditional order.

Rodwell's rendering does not contain the Arabic text. He has ignored the numbers of the verses, which makes it difficult to follow the original verses, limiting himself to numbering every ten lines of his translation. He was very critical of Sale's rendering because of his following Marracci for his "parasitic comments into the body of the text", so he tried to avoid interrupting the text by putting his comments at the end of the page. In the later issues, these comments and notes are collected and put at the end of the book.

Rodwell attempted to imitate the style of the Holy Qur'ân, but his endeavour also to translate the Holy Qur'ân literally had been made at the expense of the style and the

content of the text. According to G. Margaliouth, the editor of Rodwell's translation for the *Everyman's Library*,

Rodwell's seems to a great extent to carry with it the atmosphere in which Muhammad lived, and its sentences are imbued with the flavour of the East. The quasi-verse form, with its unfettered and irregular rhythmic flow of the lines, which has in suitable cases been adopted, helps to bring out much of the wild charm of the Arabic.... that is to say, that it aims at correctness without sacrificing the right effect of the whole to over-insistence on small details (in Rodwell, 1987: p. x).

A quick look at this translation will demonstrate that it suffers from a number of mistakes of misinterpretation. Two examples will be given below to demonstrate this.

6-6

(68:9/ p. 1793) القلم

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾

Their desire is that Thou shouldst be pliant: So would they be pliant (Ali 68:9, 1793).

By translating only the meaning of this verse, Yusuf Ali succeeds in conveying most closely the meaning of the original. But in contrast witness Rodwell's translation:

"They desire thee to deal smoothly with them: then would they be smooth as oil with thee" (Rodwell, 1994: p. 388).

In trying to give a literal translation Rodwell stands very far from the original meaning, and he adds the phrase 'as oil' which is not in the original text. The meaning of Rodwell's translation is 'They wish that you should treat them kindly', but the meaning of the original text is 'They wish that you should be flexible in discussing matters with them' (cf. الأشقر/Al-`ašqar, 1988: p. 758, السيوطي/As-Suyutī, 1984: p. 564). Therefore, there is a big difference between the meaning of the original text and that of the translation.

6-7

(2:34/ p. 16)

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ...﴾ -

And behold, We said to the angels: "Bow down to Adam": and they bowed down not so Iblis... (Ali, 2:34, p.16).

From the above verse and the translation the meaning is very clear, but if we refer to Rodwell we will see that he changes completely the meaning of the verse:

"And when we said to the angels, 'Bow down and worship Adam,' then worshipped they all, save Eblis." (Rodwell, 1994: p.6)

In this translation there are two mistakes; first, Rodwell adds the word *worship* which has no reference in the original text. This then gives an impression that the Qur`ân permits worship of others besides Allah. So this translation clearly contradicts the Islamic belief that worship should be only devoted to Allah. Second, the first letter of the word *we* should be capitalised because it refers to Allah.

6.8.2.

M. M. Pickthall (1875-1936)

The first western Muslim to translate the Holy Qur`ân was Muhammad Marmaduke Pickthall. He was born and brought up in the Christo-Judaic tradition, but converted to Islam in December 1917 (*cf. Khân, 1986:93*). He was a man of letters and a scholar of Arabic. He spent some years in the service of the *Nizam* of Hyderabad in India. In 1917 Pickthall was installed as acting Imam of Woking Mosque in London; therefore, he felt that the necessity of an English translation of the Qur`ân for the sermons he used to deliver, since all the existing translations, for him, were misleading. In 1924 he mentioned to the Manager of the associated Press of India that he was attempting to translate the Holy Qur`ân into 'worthy English'. On the following day this news was published in most Indian newspapers. It was the Muslim ruler of Hyderabad who helped Pickthall to bring his translation into existence.

As a means to sponsor Pickthall, the Nizam offered him the job of Head Master in one of his high schools in Hyderabad. Then in 1929 the Nizam granted him two years leave with full salary in order to complete his translation work (*cf. Pickthall, 1994: vi*). During this period, Pickthall went to Cairo for a thorough revision of his work with the help of some Egyptian scholars (*cf. Pickthall, 1994: p. vii*). In 1930, the

rendering of Pickthall under the title, *the Meaning of the glorious Koran: an explanatory translation* was published in London by Alfred A. Knopf.

On 4 January 1935 Pickthall wrote his 'Foreword' to a bilingual edition which embodied the Arabic text side-by-side with the English translation. This difficult task of printing, which was done under the command of the Nizam of Hyderabad, had been carried out by the government Central Press in Hyderabad. But unfortunately Pickthall did not live long enough to see this edition. He left India to England to die on 18 May 1936. In 1938, his translation with the Arabic text was finally published.

The text and its English translation appear on opposite pages. The English translation as well as the Arabic text of this edition were paged from right to left. As is the case in all texts of the Arabic Holy Qur`ân, verses in the Arabic text of this edition are numbered at the end whereas they are numbered in the beginning of the translation.

In later editions, however, the Arabic text was omitted. Consequently, they are paged from left to right (*cf.* for example the latest one, 1994). A table of contents and brief subject index were put at the end of the book. In all, Pickthall's rendering of the Holy Qur`ân is not the best one. But it is one of the highly respected translations.

From the beginning, Pickthall sums up his achievement saying in his 'Translator's Foreword': "The Koran cannot be translated". He explain his approach to translating the Qur`ân: "The Book is here rendered almost literally and every effort has been made to choose befitting language"; yet, "the result is not the Glorious Koran, that inimitable symphony, the very sound of which moves men to tears and ecstasy" (Pickthall, 1994: p. vii). So his work is "only an attempt to present the meaning of the Koran- and peradventure something of the charm- in English" (*op. cit.*).

Unlike Rodwell, Pickthall introduces every *sûra* of the Holy Qur`ân with a brief comment, uses brief significant notes and/or parentheses when necessary. His notes, however, are not detailed enough to elucidate the text (*cf.* Kidwai, 1990: p.18). He uses the traditional order of the Holy Qur`ân. He realises that "The arrangement is not easy to understand". However, he believes that "the arrangement is not haphazard, as some have hastily supposed" (Pickthall, 1994: p. xxviii). In order to give a certain charm to his translation, he uses as most translators do, the grammatical usage and the English idiom of the sixteenth and seventeenth century translation of the Bible (*cf.* Khân, 1987: p.23). Witness, for example his use of the third person singular "overtaketh", "intercedeth" and "knoweth" (2: 255, p. 57).

In his introduction to Rodwell's translation, Alan Jones says: "The best and most influential translation by a Muslim is undoubtedly that of a British convert, Muhammad Marmaduke Pickthall" (Rodwell, 1994: xxvi). This, however, does not do away with the fact that Pickthall's translation also suffers from some mistakes and mistranslations. The following are examples:

6-8

(2:12/ p. 9) البقرة

﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾ -

Of a surety, they are the ones who make mischief, but they realize (it) not (Ali: p. 9)

This statement is an affirmative and declarative statement. It declares and emphasises that 'they are the ones who make mischief'. The translation succeeds in conveying this message. But compare this with Pickthall's translation of the same verse:

Are not they indeed the mischief-makers? But they perceive not. (Pickthall, 1994: p.34)

As is clear from Pickthall's translation, the affirmative mood of the text becomes an interrogative one in the translation. Pickthall changes the content of the text. This contradicts his main task, which is giving a literal translation.

6-9

(2:18/ p. 10) البقرة

﴿صُمُّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ﴾

This verse is translated by Yusuf Ali as:

Deaf, dumb, and blind, They will not return (to the path) (Ali: p.10)

Pickthall translates it as:

Deaf, dumb and blind; and they return not (Pickthall, 1994: p.35)

The general meaning of this verse can be glossed as 'because they are deaf, dumb and blind they will not return (to the straight path)'. Therefore neither the translation of Yusuf Ali nor that of Pickthall are accurate. Ali in his translation ignores the letter ف in فهم , while Pickthall translates it as و and. This letter, i.e. ف is called in Arabic فاء السببية and indicates that what follows it gives the result of what precedes it.

Both translators ignore the meaning of this letter in their renderings. I suggest that in order to convey the meaning of this letter, the translation of this verse as should be, 'Deaf, dumb and blind; and so they will not return (to the path)'.

6-10

(31:28/ p. 1219) لقمان

﴿إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

For Allah is He who Hears and sees (all things) (Ali, 31:28/pp. 1219)

This verse has been misinterpreted by Pickthall:

Lo! Allah is Hearer, Knower (Pickthall, 1994: p.296).

As is clear from this translation that the word 'seeing (all things)' *بَصِيرٌ* is substituted with the word 'Knower' *عَلِيمٌ*, as if the original text was *إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ*.

6.8.3.

Abdullah Yusuf Ali (1870-1953)

Abdullah Yusuf Ali was born in India on 4 April 1870. He did not study at any religious institutions. But between the age of four and five his father *Khân Bahadûr Shaikh* Yusuf Ali taught him Arabic. This stage was closed by finishing memorising the whole Qur'ân (Ali, 1938: p. iii). He was educated at the University of Bombay. He also studied at St. John's College, Cambridge, and Lincoln's Inn, London. In 1894 he joined the Indian civil service from which he retired in 1914. For two years, between 1917 and 1919 he served as a lecturer on Indian affairs at the School of Oriental Studies at the University of London. In 1921-22, he served as the Revenue Minister of the *Nizâm* of Hyderabad and then as the principle of the Islamic College in Lahore between 1935-1939.

His translation stands alongside that of Pickthall's as the most popular one in this field in the Islamic world. It was in 1933, in the city of Lahore, that Abdullah decided to translate the Holy Qur'ân into English. He first decided to publish the translation of each *juz`* (part) separately every three months (*op. cit*: p. vi). Accordingly, the first *juz`* was published on April of the year 1934. On April 1937 the translation of all parts was completed and the last part *i.e.* the 30th *juz`* was published on December 1939. All these parts came out under the title: *The Holy Qur'an: an interpretation in*

English, with the Original Arabic text in parallel columns, a running rhythmic commentary in English, and full explanatory notes.

In 1938 a two-volume edition constituting all parts of the translation of the Holy Qur'ân was published. This edition came out with a different title: *the Holy Quran: Arabic text with an English translation and commentary*. This rendering has become very popular and has been frequently reprinted in various editions; with Arabic text or without and with commentary or without. This work was also published in other parts of the world with slight change of the titles.

The language used in this translation is simple English literary language avoiding the Biblical terms except those of the pronouns. Describing the language of this translation, Pickthall says, it "is in better English than any previous English translation by an Indian" (quoted in Khân, 1986: p. 96).

Unlike Pickthall, Ali does not attempt a literal translation. This, as he says, is "in order to express the spirit of the original better in English" (Ali, 1938: p. v). The literal meaning, however, is given in the Notes below. He is only concerned to give the best meaning of the text: "The English shall be, not a mere substitution of one word for another, but the best expression I give to the fullest meaning which I can understand from the Arabic text" (Ali, 1938: p. iv). He tries to convey the communicative effect of the original in his translation: "The rhythm, music, and exalted tone of the original should be reflected in the English interpretation" (*op. cit.*). He wants as far as he can to make the English a good substitute for the Arabic: "I want to make English itself an Islamic language" (*op. cit.*).

The distinctive feature of Yusuf Ali's translation is that the Arabic text and English translation are arranged in parallel columns. His comments and notes are printed in smaller size and put on the lower half (sometimes more or less) of the page. They are written in rhythmic prose (or free verse as it is sometimes called). The Arabic verses are numbered at the end (as in the 1992 edition) or at the beginning (as in the 1938 edition) while the English ones are numbered at the beginning. The traditional order of suras is adopted and the book starts from right to left. The book begins with a general introduction and a table of contents at the end. Some editions contain a table of contents at the end and/or in the beginning¹⁷. It also contains a brief subject index at the end. Each sura except the first one starts with an introduction and summary. Where the *sûra* is short, a rhythmic commentary is given to prepare the reader for the text.

This brief biographical sketch of Yusuf Ali and his translation, justifies the importance of this translation in the Islamic world, which is also demonstrated by the fact that, in all, more than 46 different editions of Yusuf's translation can be identified (cf. *Khân*, 1986: pp. 96-97). However, despite its popularity, this translation suffers from some mistakes, misinterpretations and mistranslations. Witness for example, the following:

1- His translation of the 'abbreviated letters' which prefix certain suras is not consistent. For example he translates the first verse of the first *sûra* ﴿الم﴾ as A.L.M. (Ali, 1992:7). Also in *sûra* 14 verse 1 ﴿الر﴾ is translated as A.L.R. (*op. cit.*: p. 690)¹⁸. Such translations I believe are wrong because these letters depend on their phonological features and not on their inscription. So the only way to render these 'abbreviated letters' is to transliterate them. It seems odd, however, that Yusuf Ali himself, transliterates some of these letters. For example, in *sûra* 7 ﴿المص﴾ is translated as Alif, Lâ, Mîm, Sâd (*op. cit.*: p. 397). Also in *sûra* 19 ﴿كهيعص﴾ is transliterated as Kâf. Hâ. Yâ. ʿayn. Sâd. (*op. cit.*: 853)¹⁹.

2- In the Holy Qur'ân there are some identical verses even in different *sûras*. The translation of such verses should if possible also be identical. This is, however, is not the case with Ali's translation of such verses. Consider, for instance, the following:

6-11

النور (24:44/ p. 1021)

﴿إِنْ فِي ذَلِكَ لَعِبْرَةٌ لِّأُولِي الْأَبْصَارِ﴾

Verily in these things is an instructive example for those who have vision! (Ali, p. 1021)

6-12

آل عمران (3:13/ p. 143)

﴿إِنْ فِي ذَلِكَ لَعِبْرَةٌ لِّأُولِي الْأَبْصَارِ﴾

In this is a lesson for such as have eyes to see (Ali, p. 143)

Even if both translations of the two identical verses convey the same meaning, consistency dictates that the translator should if possible choose one which is closer to the original text and generalise it to all identical verses in the whole text in order to inform the reader that the translated verses are originally identical. The same

shortcoming also can be found in his translation of the identical verses, number 92 *sûra* 6, 37 *sûra* 7 and 18 *sûra* 11.

3- Some verses are translated roughly without trying to give the exact meaning. The following example is a case in point:

6-13

(14:5/ p. 691) إبراهيم

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا﴾

We sent Moses with Our Signs (Ali, p.691)

This verse is preceded by the conjunction **و** *and* and the emphatic particle **لَقَدْ** which is used to give beauty and emphasis to the meaning of the verse. By ignoring these considerations, the translation fails to match the meaning of the original. To be close to the original, the following translation could be suggested: 'Verily We sent Moses with Our Signs...'. However, the problem with this translation is that the use of 'verily' is obviously Biblical (it has an 'echo' of Biblical language) and does not have the sense of emphasis that the Arabic particle **لَقَدْ** has. Therefore, I suggest the following translation: 'We have sent Moses with Our Signs...'. The acceptability of this in English, however, would depend on the broader context.

6.8.4.

N.J. Dawood

Dawood is an Iraqi Jew who came, at first as a student to settle, at London in 1945. He graduated from the University of London and in 1959 he worked as one of the directors of Contemporary Translations Ltd. and founded the Arabic Advertising and Publishing Company Ltd. His outstanding works besides his translation of the Holy Qur`ân include his editing and abridging of *The Muqaddima of Ibn Khaldûn* and his translation of *Tales from the Thousand and One Nights* in 1954 (*cf.* Dawood, 1990: Penguin's Preface).

Dawood noted that most translations of the Qur`ân were rendered into archaic and Biblical language which is not easily understood by the ordinary reader. There was no translation in contemporary English. So, he set out to do this painstaking task: "it has been my aim to present the modern reader with an intelligible version of the Koran in contemporary English" (Dawood, 1990: p. 3). He is the only non-Muslim Arab who approached this field so far.

It is worth commenting, in this respect, that in general, the translator of the Holy Qur'ân should avoid using "Biblical" style in his translation, simply because the Qur'ân is not the Bible. Added to this, using the Biblical style in translating the Holy Qur'ân does not help in reproducing the spirit of the original Arabic.

The translation of Dawood *The Koran: Translated with Notes* was first published in 1956 at London. It has now been completely revised after a life-long study of the style and language of the Holy Qur'ân. Dâwood tried to convey the meaning and elegance of the Qur'anic style and its rhetorical magnificence, because "previous translations", in his opinion, "practically failed to convey both the meaning and the rhetorical grandeur of the original" (*op. cit.*).

In early editions of his translation, Dâwood abandoned the traditional arrangement of the suras and instead of following strictly the chronological order, he begins his book with what he calls the more Biblical, poetic and often shorter chapters (*e.g.* 'Mary' and 'The Merciful') and ends with much longer, topical and often complex chapters (*e.g.* 'The Cow' and 'The Table')" (*cf.* Dawood, 1990: p.5).

The translation with this arrangement is misleading. According to Bishop in his review "the translation is almost prohibitive of quick reference, arrangements are not enough [and the] order in which suras are presented is arbitrary" (quoted in Khân, 1986: p.88).

In later editions, particularly that of 1990 published by Penguin Books, an index has been added and the arrangement of the suras follows the traditional order. A table of contents is placed in the beginning immediately before the translator's introduction. A 'chronological table of the main events in the life of Muhammad' starting from his birth 570 until his death 632 is also provided before the translation of the first *sûra*. The book is read from left to right. The verses are roughly numbered and brief notes are put at the end (sometimes middle) of the page. A brief index is placed at the end of the book.

In his introduction, Dawood mentions that he has provided explanatory footnotes in order to not "turn the text into an interpretation" (Dawood, 1990: p.4). But the fact is that whoever refers to his translation will realise that it is more of an interpretation than a translation.

A reviewer in, *The Times* wrote "Across the language barrier Dâwood captures the thunder and poetry of the original in such passages as those dealing with the Day of Judgement and Heaven and Hell" (quoted in Dawood, 1990). However, of all the above translations, this one is the most one marred by serious mistakes and mistranslation. The following are cases in point:

1- The translation of any text, especially a literary text, should be brought as close to the original, in everything even in the order of words within the sentence, as the target language grammar and idiom will allow. But change of the word order with no logical reason is readily observable in Dawood's rendering. The following are cases in point:

6-14

البقرة (2:185/ p. 76)

﴿ وَلِتَكْبِرُوا لِلَّهِ [عَلَى مَا هَدَاكُمْ] وَلَعَلَّكُمْ تَشْكُرُونَ ﴾

And to glorify Him In that He has guided you: And perchance ye shall be grateful
(Ali, p. 76)

In the above verse the phrase *على ما هداكم* in *that He has guided you* is fronted before the phrase *ولعلكم تشكرون* *And perchance ye shall be grateful*. The translation of Ali tries also to keep the same order as the original which indicates that the English grammar and style allow the retention of the original order. Dawood in his translation changes this order with no reason or explanation:

so that you magnify Him and { render thanks to Him } [for giving you His guidance]
(Dawood, 1990: p.28)

Consequently, the meaning of the translation has been also changed. The meaning of the translation: 'because of your magnification and thankfulness of *Allah*, He gives you His guidance'. Therefore, while Dâwood gives a completely different meaning, Ali succeeds in giving the true meaning of the original text.

6-15

طه (20:19/ p. 882)

﴿ قَالَ [أَلْقِهَا] يَا مُوسَى ﴾

(Allah) said, " [Throw it], {O Moses}!" (Ali, p. 882)

As is clear from the verse and the translation by Ali the verbal phrase (the imperative) **ألقها** is fronted before the vocative **يا موسى**. Such fronting gives beauty and stateliness to the meaning of the text. In his translation, Dawood has not kept the word order of the original text :

He said: ' {Moses}, [cast it down]' (Dâwood: p.220).

It is of course not necessarily the case that the rhetorical effect achieved in Arabic must be achieved in English, since the two languages are different from each other. In fact, what may be accepted in one language is not necessarily accepted in the other language. But in this particular verse, the translator can at least achieve the same order as the sentence elements in Arabic by postposing the vocative *Moses*. And this is widely accepted in English.

In addition to this serious mistake, this translation has two other lesser mistakes. First Dawood adds the subject *He* where it is not in the original without putting it between two brackets to show that this word is his and is not in the original text. It is true that English grammar requires a subject in this position, but the translator should point out (as Ali does) that this subject is not mentioned in the text. However, this (*i.e.* Dawood's choice) is acceptable since some translators are not happy to insert brackets extensively in their translations. Therefore, I believe that the best place for comments and notes is at the end of the page. Second, Dâwood does not translate the vocative particle **يا** which is mentioned in the original text, and translated by Ali as "O".

2- Some attributes belonging to Allah are misinterpreted. Witness for example the following verse:

6-16

الْجاثية (45:2/ p. 1531)

﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾

The revelation of the Book is from Allah The Exalted in Power, Full of Wisdom (Ali, p. 1531)

Ali gives a good translation of the Arabic word **الحكيم**, which is *Full of Wisdom*. But in contrast consider Dawood's translation of the same word:

This Book is revealed by God, the Mighty One, the All-Knowing (Dawood: 350)

Dawood misinterprets the word **الحكيم** as if it was **العليم**. However, in other positions of the same *sura*, he approaches the true meaning in translating this word:

6-17

الجاتية (45:2/ p. 353)

﴿ **وهو العزيز الحكيم** ﴾

He is the Mighty One, the Wise One (Dawood, p. 353)

3- He sometimes adds some words without pointing out that the added word or words are his. For instance, notice the following:

6-18

البقرة (2:186/ p. 77)

﴿ **وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ** ﴾

When My servants ask thee concerning Me, I am indeed Close (to them) (Ali, p. 77).

It is obvious that this verse contains an ellipted phrase which is added by Dâwood as **قل لهم** *tell them* when he translates this verse:

When My servants question you about Me, tell them that I am near (Dâwood, p. 28)

The Muslim scholars agree that this verse is distinguished from other similar verses by this ellipted phrase. They say that the purpose of this ellipses is to indicate that *Allah* is very near to His servants. But Dawood's translation of this verse has changed the meaning and removed the purpose of the ellipsis. The translator prefers to improve his translation, from a stylistic point of view, at the expense of the meaning.

Thus these clear and serious mistakes suggest that Dâwood's rendering needs to be revised and corrected if it is to be considered a good translation.

6.8.5.

Hilâlî and Khân

The fifth translation which will be used in the analysis is *Interpretation of the Meanings of the Noble Qur'an*. This work is rendered by two scholars. They are

Muhammad Taqî A-Dîn Al-Hilâlî and Muhammad Muhsin Khân. The former is Moroccan and the latter is Afghani but was born and brought up in Pakistan and speaks Arabic fluently. The translation is more commonly associated with Al-Hilâlî's name than with Khân's.

Al-Hilâlî was born in the year (1311 AH) in Morocco. His grandfather migrated to Morocco from Tunis a long time ago. Al-Hilâlî memorised the Qur`ân at the age of 12 years. He studied English and German. He collaborated with Khân on the translation of Sahîh Al-Bukhârî during the period of their stay at the Islamic University in Saudi Arabia. Al-Hilâlî died in the year 1987 (1408).

Khân was born in the year 1345 AH (1926 AD) in Pakistan. Escaping from wars and tribal strife, his forefathers emigrated from Afghanistan to Pakistan. He gained a Degree in Medicine and Surgery from the University of the Punjab, Lahore. He travelled widely all over the world. Then, lastly, he worked as the Director of the Islamic University Clinic in Saudi Arabia where he translated صحیح البخاری Sahîh Al-Bukhârî, the book of اللولؤ و المرجان Al-Lu`lu` wa al-Murjân and one of the books of the exegesis of the Holy Qur`ân.

The translation of the Holy Qur`ân rendered by Al-Hilâlî and Khân was first published by Al-Hilâlî Yayinlari, Istanbul, Turkey in 1974 under the title: Explanatory English translation of the Holy Qur`ân: a summarised version of Ibn Kathîr supplemented by At-Tabarî with comments from صحیح البخاری Sahîh Al-Bukhârî. The second edition of the work was published in 1978. In 1985 a new edition was issued under the title: *Interpretation of The meanings of the Noble Qur'an In The English Language: A Summarised Version of At-Tabarî, Al-Qurtubî and Ibn Kathîr with comments from صحیح البخاری Sahîh Al-Bukhârî*. Consequently, the old edition was withdrawn. This new edition contains many amendments which are not in the old edition. Each verse has been put separately opposite its English interpretation. The Hadîths which are in the notes at the end of the pages in the old edition have been put in the English text in the new edition. The name of *sûras* are put transliterally alongside their translation.

This new edition is of two forms. One is in detailed form in nine volumes; and the other is in summarised form in one volume. This rendering tends to be a literal translation but the numerous explanatory notes between brackets turn it into an interpretation rather than a translation (cf. 6.5. and footnote 11).

In their introduction, stating the reasons for carrying out the task of translating the meaning of the Holy Qur'ân into English, Al-Hilâlî and Khân say that while they were revising the translation of صحيح البخاري *Sahîh Al-Bukhârî* they used to come across the translation of the meanings of some of the verses of the Holy Qur'ân some of which were translated wrongly, while others were in need of clarification. They marked them out, corrected them and clarified them. Therefore they decided to produce a new translation of the Holy Qur'ân which they believe is distinguished from other numerous English translations by the following (*cf.* Al-Hilâlî and Khân, 1993: pp. xxiii-xxv):

- 1- The meaning is quoted from the most authentic books namely Ibn Kathîr's exegesis, in addition to the exegesis of At-Tabarî and Al-Qurṭubî. Comments are also added from صحيح البخاري/*Sahîh Al-Bukhârî* and sometimes مسلم/*Muslim*.
- 2- This translation has been introduced as سلفي *Salafi* (*i.e.* in accordance with the traditional followers of the Prophet). Therefore the translation is intended to present the meaning of the Holy Qur'ân in accordance with the early Muslims' opinions.
- 3- This translation tries to correct the mistakes of the previous translations which are most probably due to the translators' 'weakness in grasping the peculiarities of the Arabic language' (*cf.* Al-Hilâlî and Khân, 1993: p. xxiii).
- 4- This translation clarifies the ambiguous sentences which the previous translators have not done.

Al-Hilâlî and Khân's rendering has been criticised for not being written in a high and elegant style of English which attracts an English reader as is the aim of all contemporary translators. This indictment is defended by both translators insisting that their first and foremost aim is to facilitate for the reader, the exact meaning of the verse even if necessary by adding an elaborate explanation until the reader can comprehend it (Al-Hilâlî and Khân: p. xxiv). This translation suffers also from some mistakes:

6-18

الزمر (39:51/ pp. 1412-13)

﴿وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا

هُمْ بِمُعْجِزِينَ﴾

And the wrong-doers of this (generation), the evil results of their deeds will soon overtake them (too). And they shall not escape. (Ali, pp. 1412-13)

Many translators wrongly translate the last word of this verse **مُعْجِزِينَ** as 'escape':

And those who did wrong of these [people to whom you Muhammad have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape. (Al-Hilâlî and Khân, 1993: p.684)

They miss the implied ellipted noun phrase. The accurate meaning of this word is 'able to frustrate'; The English verb 'frustrate' requires an object which is implied in the Arabic word **مُعْجِزِينَ** *mu^cjizîn*. Thus, in this context the ellipted object is a noun phrase, *i.e.* 'our plans'. Al-Hilâlî and Khân miss this ellipted noun phrase, and fail to give the accurate meaning of the word **مُعْجِزِينَ** *mu^cjizîn* when they translate this word as 'escape'.

6-19

الزلزلة (99:4-5/ p. 1991)

﴿يَوْمَئِذٍ تَحْدُثُ أَخْبَارُهَا * بَأْنِ رَبِّكَ أَوْحَىٰ لَهَا﴾

On that Day will she Declare her tidings. For that thy Lord will Have given her inspiration. (Ali, p.1991)

This rendering by Ali gives a close but not an entirely accurate translation of the original. These verses can be paraphrased as the following: 'On the Day of Judgement, the earth will inform all which has been done over it and will also inform that Allah Has inspired it to do so'. (cf. **الْأَشْقَر** / Al-'ašqar, 1988: p.817). Al-Hilâlî and Khân, however fail to convey this meaning in their rendering. Witness the following:

That Day it will declare its information (about all what happened over it of good or evil). Because your Lord has inspired it. (Hilâlî and Khân, p. 918)

They translate بَأْن as if it was لَأْن *because*. Therefore, there is significant difference between the original and the translation. A translation which conveys the exact meaning of this verse would be:

That your Lord has inspired it.

6.9

Conclusion

This chapter has discussed the translatability of the Holy Qur'ân from an Islamic point of view. There are three points of views: 1) The Qur'ân is untranslatable. Islam does not admit the translatability of the Holy Qur'ân. 2) The Qur'ân is translatable. It is legal from an Islamic point of view to translate the Holy Qur'ân. 3) The Qur'ân is untranslatable, but its meanings can be translated. It is recommended in Islam to translate the meanings of the Holy Qur'ân into other languages. In the conclusion of this discussion, the third opinion is adopted.

This chapter also has discussed the types of translations from a linguistic point of view. Some other linguistic issues related to translations have been also discussed. The rest of the chapter has been devoted to a general study of the translators and the translations under consideration.

CHAPTER SEVEN

TRANSLATION ANALYSIS

7.0

Layout

This chapter consists of three sections. Section One introduces the chapter. Section Two analyses the twenty two examples under investigation. Section Three is a conclusion.

7.1

Introduction

It has been said that the use of non-canonical word order constitutes along with other rhetorical usages a property of the Qur'anic text. Given this, translators should not ignore this usage when translating the Qur'anic text. As a matter of fact, "word order is extremely important in translation because it plays a major role in maintaining a coherent point of view and in orienting messages at text level" (Baker, 1994: p. 110). In Arabic, changing the order of elements results in different non-propositional meaning, (*cf.* Baker, 1994), or rhetorical purposes, other than the basic meaning or the general meaning of the sentence. This different non-propositional meaning or rhetorical purpose generally involves emphasising the element which changes its position. Thus, "word order is largely a matter of stylistic variation and is available as a resource to signal emphasis" (*op. cit.*).

Accordingly, the central tasks of this chapter are:

(1) to examine whether the translators of the Holy Qur'ân do in fact preserve the intended meaning (rhetorical purpose) and the form of Qur'anic verses that exhibit non-canonical word order. If not, the second possibility open to the translators, in this respect, is to preserve the rhetorical meaning only. If neither of these two possibilities are realised, it is enough, as a last possibility, to examine whether the translators preserve the form, besides the general meaning, of course, of the source text.

(2) To apply, as is appropriate, some aspects of Halliday's approach to the English translations of the selected Arabic examples. It can be argued here that Halliday's approach is useful in analysing the English translations and in determining whether they convey the intended meaning and/or the form of the source text.

(3) To examine whether Halliday's approach can be applied to the Arabic examples. The traditional Arabic analysis will be provided first and then for comparison, in some cases, Halliday's analysis will be applied. Halliday's model will be slightly modified, in order to accept Arabic sentences of VSO word order. In this respect, the subject in a verbal sentence with VSO word order and in a nominal sentence with SP WO (where the predicate in the nominal sentence is anything other than a verbal phrase), will be treated as the unmarked theme and as a bearer of known or given information. Any deviation from these word orders, in both constructions, will result in a marked theme and, thus, a bearer of unknown or new information. This means that verbal sentences of SVO, OVS, VOS, and SOV WO's and nominal sentences of PS WO (where predicate expresses known information signalled by the situational context) are representative of marked theme. Since the verb functionally says something about the theme, it will be, following in the steps of the TALs, considered the rheme (or part of it) of the clause regardless of its position, whether initial, medial, or final. As for adverbials of time and place *ظروف الزمان والمكان*, and prepositional phrases, when occupying initial position, they will be considered, following Halliday (1985, pp. 189-191) in treating such adjuncts, as marked themes in verbal sentences. Contrary to Halliday (1985, pp. 49-52), however, discourse adjuncts (alternatively known as 'conjunctive adjuncts') and conjunctions will not be considered as part of the theme of the clause. Interrogative particles as well as exclamation particles, in Arabic, will be treated as they have been treated, in English, by Halliday. This means that they will be considered unmarked themes, but conveyers of unknown or new information and the rest of the sentence will be the rheme, but the conveyer of known or given information. Consider the following English examples (given by Halliday, 1985: pp. 47-48) and their Arabic translation:

who	killed Cock Robin?
how cheerfully	he seems to grin
theme (new information)	rheme (given information)

من	قتل كوك روبين؟
ما أبهجه	(حين) يبدو مبتسما
rheme (given information)	theme (new information)

My task, then, in this chapter is to examine the points discussed above through the five translations under consideration. These translations will be examined through several verses, from different *sûras* of the Holy Qur`ân, which exhibit non-canonical

word order and which are carefully selected. The selection of these verses is mainly based on the following considerations:

- 1- They all exhibit non-canonical word order.
- 2- They cover most types of non-canonical word order, particularly those which have been discussed in Chapter 4.
- 3- They represent all the rhetorical purposes that have been discussed in Chapter 4.

The translations that will be examined here are the following:

- 1- Trans "D", The Koran, by N. J. Dawood (1990).
- 2- Trans "A", The Holy Qur`ân: English translation of the Meanings and Commentary by A. Y. Ali (1992).
- 3- Trans "H", Interpretation of the Meanings of the Noble Qur`ân in the English Language by M. T. Hilâlî and M. M. Khân (1993).
- 4- Trans "P", The Meaning of the Glorious Qur`ân By M. M. Pickthall (1994).
- 5- Trans "R", The Koran by J. M. Rodwell (1994).

The reasons for choosing these translations have been discussed in Chapter 1 (1.6) and also in Chapter 6 (6.8). In translation, it is well known that the passage to be translated is treated as one unit. But, while the translator is dealing with the problem of non-canonical order he may sacrifice other considerations in order to sort out his main problem (in our case non-canonical word order). As a matter of fact non-canonical word order is linked with other issues (such as the function and the lexical meaning of each word) and in the translation process itself cannot be dealt with separately. In other words the translator may sacrifice the non-canonical word order in order to solve, as far as he can, other translations problems that may face him in translating a particular sentence.

This suggests that in order to examine whether a particular verse exhibits non-canonical word order, it is important to know the function of each element within the sentence as well as the exact meaning of the word in the context of situation of the sentence. Therefore, after each verse under investigation I will give a parsing of each word of that sentence. This will be followed by an explanation of the verse from the rhetoricians' and/or exegetes' point of view. Finally, I will provide a review and analysis of the five translations of the verse using Halliday's model. This is intended to make it possible to determine whether the translation process preserves and presents the original non-canonical word order and its rhetorical purpose or ignores it to preserve other linguistic features.

As has been said earlier, the selection and arrangement of words (referred to as *Nazhm*) may affect the meaning of the whole sentence. Therefore through the analysis of each translation, I will also comment on whether the translator has given a correct rendition of a particular word or not.

Thus, the analysis of each translation will be divided into two sections: general and specific analysis. The general analysis will be devoted to the other general issues that are linked with non-canonical word order, while the specific analysis will be devoted to our main issue, the problem of non-canonical word order. Throughout this analysis, I will comment on whether the particular translation fails or succeeds in conveying the intended meaning and following the same order as the original and the reason for this.

A consideration of the number of words in each Arabic example, as well as in each translation, is also of great interest in this study. In this respect, it is argued that the non-English native translators produce sentences with more circumlocutory (redundant) words than the English native translators (*cf.* Chapter Six, Section 2.4). This hypothesis will be examined at appropriate points in the present chapter. Accordingly, I will conclude the general analysis by giving a descriptive statistical analysis of the number of words in each translation and also in the Arabic example. Then, in order to give a comparative overview of the number of words in all translations, I will give a diagram showing the number of words of each translation. Naturally, the number of words in the English translation does not necessarily match the number of the Arabic original. This is due to the difference in structures and styles of the two languages. Therefore, in translation, in order to compose a stylistically appropriate sentence, it is recommended to use the minimum number of words so as to be minimally circumlocutory (redundant). On the latter basis, the mean and the standard deviation for each translation is computed. This is of great importance in statistical analysis. The mean represents the average number of words for all five translations of the tested sample. Computing the mean of a sample set is vital in all statistical analysis. The mean is usually adopted as the 'true' number (or 'ideal' in this context) if none is available. On the other hand, the standard deviation is a quantity that gives a measure of how consistent a translation is relevant to the ideal one. Its importance is realised by judging the range within which the number of words of a given translation is acceptable. Any deviation, \pm , from the ideal number should not exceed the standard deviation. From a stylistic point of view, the best translation, all other things being equal, is likely to be the translation the number of whose words matches most closely the mean number, within the range of the standard deviation. Consequently,

a

translation that has too many words (over the mean and outside the standard deviation) is likely to be judged wordy, circumlocutory (redundant) or over-wordy, and vice-versa.

In order to achieve more accurate results, an indicative questionnaire has been devised as an aid to the analysis of the five translations of the examples which will be looked at in this chapter (*cf.* appendix 1). On the five translations of each example there will be three questions. The first judges the translations in terms of how well they convey the intended meaning. The second, involves the reordering of the translations starting with the most elegant one from a stylistic point of view. The third question discusses the archaism of translations. The result of the first two questions will be analysed statistically in the applied analysis, while the results of the third question will be analysed alongside the theoretical analysis.

Through this chapter, Al-Jurjānī's theory of *An-Nazhm* will be also consulted. It is noted that differences in word order within a particular sentence will give a different meaning to the same sentence. This fact also applies to translation. If the translator does not realise that a particular sentence of the source language exhibits non-canonical order and, more importantly, if he does not recognise that this non-canonical word order is used for a specific rhetorical purpose, he will translate the sentence as if it had its canonical order, *i.e.* with a different meaning.

Finally on the basis of an evaluation of the relevant features of the five translations, problem areas will be identified and solutions of both a strategic and a specific nature will be proposed.

7.2.

Translation Analysis

7.2.1. Particularisation

Example 1: الأنعام Sûra 6:90

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ﴾ {اقتده}

Comment on the Example:

أُولَئِكَ : *Mubtada`* (theme)

الَّذِينَ : *Khabar* (rheme). Relative noun.

صلة الموصول : هدى الله : Antecedent of the relative noun

فاء الابتداء : ف : Introductory particle

بِهِدَاهُمْ : Prepositional phrase (fronted object)

اقتده : Verb in the imperative case. The subject is the implicit second singular personal pronoun 'you'.

As is shown in the parsing, the above verse exhibits a non-canonical order. The prepositional phrase بِهِدَاهُمْ is preposed before the verb اقتده. This order is formulated in the following structure [Pp./[O] + V + Impl. S]. Focusing on the prepositional phrase in this imperative sentence indicates particularisation/exclusiveness (cf. الزركشي/Az-Zarkašî, undated: p. 236, اليمني/Al-Yamanî, 1914: p. 70). Aš-Šawkânî (الشوكاني, 1964: p. 137) explains the purpose of this non-canonical order when he says fronting the prepositional بِهِدَاهُمْ 'their guidance' before the verb اقتده 'follow' indicates particularisation. The meaning is: '(O Muhammad) follow the prophets whom Allah has guided and in particular follow their guidance rather than the guidance of anyone else' (cf. الجزائري/Al-Jazâ`îrî, 1990: p. 88).

If the sentence were in its canonical order, it would have the following sequence of elements: [V + Impl. S + Pre.] ; hence the sentence would be rearranged as follows:

{فاقتد} {بهداهم}

This sentence in this canonical order does not mean anything more than its basic meaning. It is in the imperative form. The basic meaning of this sentence is: 'follow their [the prophets'] guidance' which implies that 'you can also follow the guidance of the other people'. Thus, the difference between the two sentences is obvious.

Comment on the Translations: Sûra 6:90

1-Trans. "D"

Those were the men whom God guided. {Follow} [then their guidance]. (p. 680)

2- Trans. "A"

Those were the (prophets) who received Allah's guidance. {Follow} [the guidance they received]. (p. 365)

3- Trans. "H"

Those are they whom Allah had guided. So{ follow} [their guidance].(205)

4- Trans. "P"

Those are they whom Allah guideth, so {follow} [their guidance]. (114)

5- Trans. "R"

These are they whom God hath guided: {Follow} [therefore their guidance]. (p. 87)

a) General Analysis:

1- Linguistic Analysis

The translation of the first part of this verse i.e. أولئك الذين هدى الله needs more investigation. In Arabic the demonstrative pronoun أولئك those refers to the prophets mentioned in the verse before this verse. Therefore it is perfectly grammatical to omit the noun the prophets in this verse. In his translation, Dâwood adds the noun phrase 'the men' though this noun phrase does not exist in the original either explicitly nor implicitly. This translation of Dâwood changes the exact meaning of the original. However it is in general terms acceptable because it is perfectly grammatical. I think that Dâwood uses 'the men' in order to avoid lexical repetition of 'the prophets' (as well as to attain a grammatically acceptable sentence) (cf. Baker, 1994: pp. 210-211).

Trans "A" also adds the relative clause 'they received', which is not in the original. I think this is added in order for the translator, be able to front the object 'guidance'. I believe also that the word 'received' is added at the end of the clause to make it plain that we should follow the guidance they were given, not that which they gave. This makes 'they received' the rheme of the clause, and 'the guidance' less rhematic. It should also be noted that *فاء الابتداء* 'the introductory letter *i.e.* ف' is missed in the translation. In English this is often better omitted. But in this context it is better to be translated because it is used for particular purposes. Some translators of this verse use the particles "then" (Trans "D"), "so" (Trans. "H" & "P") and "therefore" (Trans. R) in order to give the same meaning that the Arabic particle *ف* indicates; and also to convey the same rhetorical purpose to their renderings: that is to emphasise the word 'their guidance' *فبهداهم*.

The rendering of Trans "H" is similar to that of Trans "D". It differs only in adding the conjunct 'so' in the initial position of the clause. The conjunct 'so' is placed here in its normal position. It signals a general inference from the previous context and according to Quirk et al, (1973: p. 248) since it can be paraphrased by 'it follows from what we have said', as is the case with the example in the question, it could be marked by punctuation and intonation separation (comma for example):

So, follow their guidance.

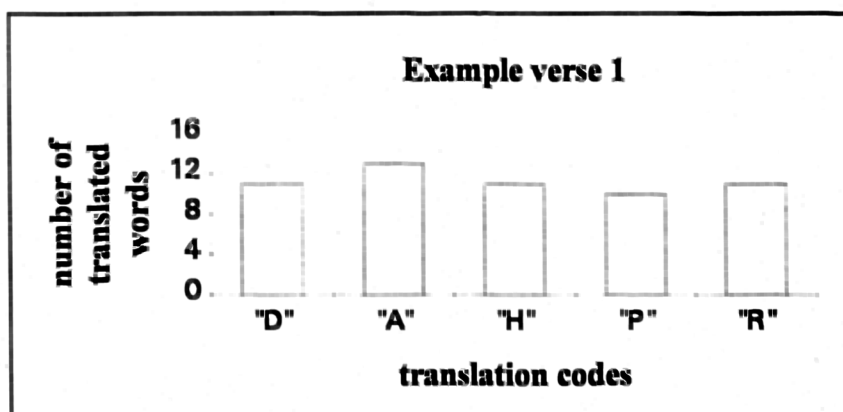
This, however, is optional and would suggest a distinct break in the intonation. With the exception of the use of the Biblical style as exemplified by 'guideth', Trans "P" is identical to translation "H". The Arabic verb *هَدَى* is in the simple past tense while in translation "P" it is in the present simple tense *guideth*. A more accurate translation of the Arabic verb is to put it in the simple past tense as 'guided'. One of the respondents suggests the word 'example' as a better translation than 'guidance'.

The contextual redundancy is clear in the English translation (*cf.* 6.2.4.1). Consider for instance, Trans "D" and "A". The former adds the phrase 'the men' which is not in the original. The latter adds the following words, '(prophets)' and 'received'. The words or phrase/s may be added to enable a translator to convey the same meaning as the original. They may be added in the footnotes at the bottom of the page or between brackets; a sign that they do not correspond to anything in the original. The validity of using brackets in translation will be discussed below.

The Arabic demonstrative word **الذين** is represented in Trans "H" "P" and "R" by 'they' as an attempt to avoid mentioning the noun 'the prophets' (as is done by Trans "A", or 'the men' as is done by Trans "D"), which is not mentioned in the original. Moreover, the Arabic word **الله** does not mean God as is rendered by Trans "D" and "R". The word 'God' is considered by Muslim scholars and translators as a mistranslation to the Arabic word **الله** (cf. مراد, 1995 ج ١). They argue that the word *God* in English can be in both single or plural forms as *God* or *gods*. It also can be masculine, as *God* and feminine as *goddess*. In Arabic and in particular in Islam, on the other hand, the word *Allah* is masculine and is always used in a single form to mean one God. This led one of the respondents to say "Allah is preferable to God". Therefore it is recommended to translate the Arabic word **الله** as *Allah* and it can be explained fully in the footnotes at the bottom of the page. Or it is sufficient only to translate it as *Allah*, since this can be regarded as cultural borrowing, i.e. it is now to be regarded as a standard (if not commonly used) part of English (cf. Hervey and Higgins, 1994, p. 31).

2- Descriptive Statistical Analysis

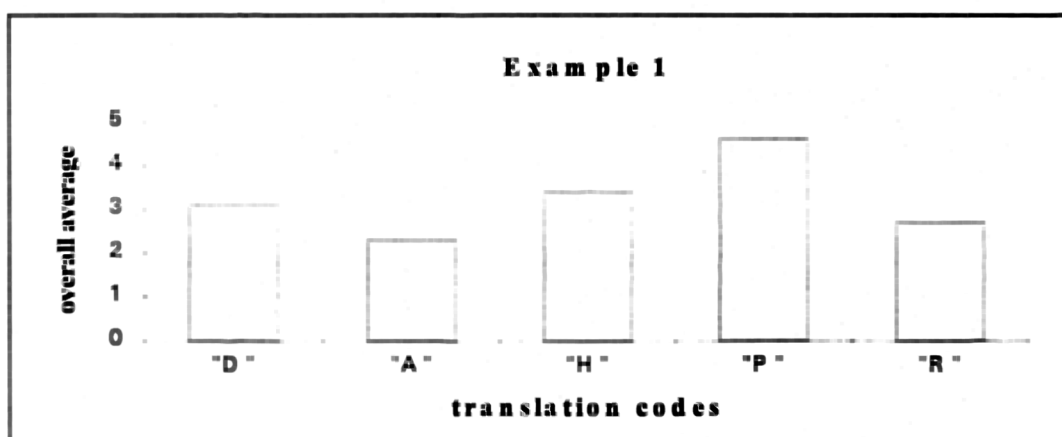
Of the five translations, translation "A" involves 13 words, while Trans "D", "H" and "R" are equal in number with 11 words each. Trans. "P", on the other hand, involves 10 words only. This indicates that Trans "A" is a circumlocutory (redundant) translation. Trans "P" on the other hand succeeds in conveying the meaning with fewest words. The mean/average number of words of all the translations can be calculated as 10.2¹. The standard deviation is $\approx \pm 1$. Accordingly, from a stylistic and statistical point of view, Trans "A" should be the worst because the deviation in number of its words is more than the standard deviation. Trans "D", "H" and "R" are among the best. The figure given below shows the number of words in each translation:



Comparison of the number of words of all translations.

From a stylistic point of view, if the questionnaire is consulted, it is noted that Trans "A" is considered to be the best, while, Trans "P" is considered the worst. The questionnaire results appear in the following table. Each translation has been given a number according to the degree of its acceptability from a stylistic point of view (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	5	2	3	3.1
"A"	5	3	2	2.3
"H"	2	5	3	3.4
"P"	-	2	8	4.6
"R"	7	1	2	2.7



It is worth mentioning that though Trans "A" comes as the most wordy as indicated above, it has been stylistically selected as the best, while Trans "R" which comes as the least wordy, has been stylistically selected as the worst. I believe that the use of simple English in Trans "A" is one reason it has been chosen as a good translation from a stylistic point of view. The use of archaic language (old-fashioned or Biblical language which is no longer in use) in Trans "P", on the other hand, was considered to be inelegant. The style used by Trans "R" "D" and to lesser degree "H" is fairly acceptable.

b) Specific Analysis:

The structure of the Arabic sentence is in the imperative form. Putting the verb first in the imperative clause gives us an unmarked theme (Quirk et al 1973:412). For Quirk et al (*op. cit.*), the rheme or 'the point of completion', the last lexical item bears the

focus of the whole clause. Therefore, 'guidance', in Trans "D", "H", "P" and "R", which is a part of the rheme and the last lexical item bears the information focus or, in other words, the emphasis of the clause. However, this focus or emphasis is unmarked, that is, only ordinary rhematic focus and gives no sense of particularisation.

As is mentioned elsewhere, Halliday (1985: p.49) glosses the message of the imperative clause as "I want you to do something" (*cf.* also Feigenbaum, 1985: p.34). According to Halliday a clause of such structure can be seen from two different angles. It can be regarded as a themeless clause which exists as rheme only. In this case it can only be given a theme by assuming that it is preceded by the phrase 'I want you to...'. Such a structure also can be seen, according to Halliday, as a structure with no subject. In this case the main verb of the command clause is the theme and the rest of the clause is the rheme or as Halliday sometimes calls it the 'remainder'. Halliday's views can be applied to the above example in the following way:

I want you to	follow then their guidance.
theme	rheme

Trans "D"	follow	then their guidance.
Trans "H"	follow	their guidance.
Trans "P"	follow	their guidance.
Trans "R"	follow	therefore their guidance.
	theme	rheme

So, according also to Halliday's approach the word 'guidance' is a part of the rheme. Being the last lexical item in the unmarked structure, it bears only the unmarked focus and there is therefore no sense of exclusiveness. On the basis of this analysis, the four translations mentioned above succeed in giving the form of command but fail in giving the same rhetorical purpose as the non-canonical word order of the original text.

Trans "A" adopts a different structure. In the terms of Hallidayan theme-rheme structure the clause under consideration can be analysed as the following:

Follow	the guidance	they	received
predicator	object	relative clause (subject + verb)	
	theme	theme	rheme
	theme	rheme	
theme	rheme		

The noun phrase 'the guidance' is a part of the rheme. As mentioned above, I think that the translator adds the relative clause 'they received' in order to be able to put emphasis on the object 'the guidance' by fronting it. Adopting Halliday's view, this sense of emphasis is very weak, since the object is in the rheme segment. However, I believe that Trans "A" is the translation that most effectively, compared with the other four translations, conveys the sense of particularisation that exists in the Arabic text; this is because of placing the object directly after the verb and before the relative clause. The use of the relative clause 'they received' in particular, after the object gives this sense but to a lesser extent.

The position of the object in the Arabic sentence above is highly marked, because the object is placed before the subject and the verb. In English this order can be matched as follows:

Their guidance	then, you should follow
new	given
theme (marked)	rheme

Putting the object in the initial position mirrors the form of the original text. Halliday (1967q, p. 213) stresses that the speaker may select any element within the clause to be the theme according to the message he wants to convey (*cf.* also Quirk et al, 1973: p. 412). The object in the example above 'their guidance' is the marked theme of the clause. It also bears the information focus. If the clause is in its unmarked status, the information focus will be on the new information, *i.e.* 'you should follow', but in the marked choice, as is the case with 'their guidance you should follow', the information focus is on the marked theme, *i.e.* 'their guidance' because it is what the message is about and it is the speaker's choice as regards the new information of his message. It has been mentioned elsewhere that Halliday (1967q: p. 204) believes that the "information focus reflects the speaker's decision as to where the main burden of the message lies".

Quirk et al (1973: pp. 412-13) emphasise that fronted marked theme with nuclear stress is found in rhetorical style, and it is useful in pointing at a parallelism between two units in the clause. They stress that such clauses usually have a contrastive meaning and also double information focus, one nucleus appearing on the theme and the other on a later part of the clause :

His **FÀCE** I'm not **FÔND** of (but his character I despise). [original emphasis]

This concurs with Halliday's view. Halliday gives the following example with marked theme:

The **play** John saw yesterday, [my emphasis]

which means as Halliday (1967q: p.213) believes: 'but I don't think that he's seen the film'.

The same arguments hold true for the example under consideration. The prepositional complement 'their guidance' occupies the initial position of the clause, therefore it is a marked theme. It bears the information focus which means it gives emphasis. And this is what is meant by fronting the object in the original.

A clause with this structure may also have a double focus, one as is clear on the theme and the other on the verb *follow* as in:

Their **GUIDANCE**, you should **FOLLOW**,

But the problem that may arise here is concerning the contrasting meaning. The contrasting meaning in this clause might be glossed as something like 'but do not follow their practical behaviour'. This meaning is not intended by the original. However, this meaning will disappear if the above suggested translation is read as only one information unit as displayed in the following:

//Their guidance you should follow//

Thus, this translation conveys the form and the meaning of the original. The ultimate problem, however, is that there is no way in English of controlling how a reader will read a particular passage. Also such structure is not **common** in English and it is

found in **rhetorical style** only (*cf.* Quirk et al 1973: p. 412). Such a style, however, is appropriate here.

A further suggested, but better, translation can be obtained through the use of cleft structure:

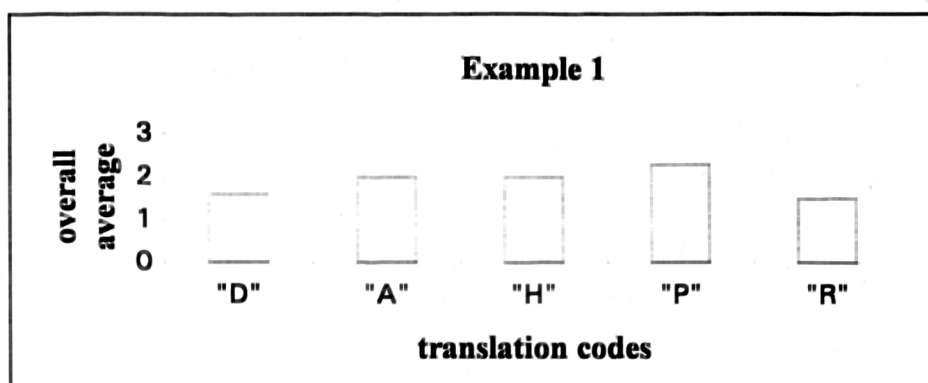
It	is their guidance	that you	should follow
	new	given	
theme	rheme	theme	rheme
predicated theme		rheme	

Part of the object (*i.e.* 'their' as is clear in the above figure) bears the new, unexpected, or important information. I believe, to get the sense of particularisation 'not the guidance of other people', the nuclear stress should fall on 'their'. This is the contrastive element in English. However it seems nearly impossible to stress 'their' in 'their guidance you should follow', because the sentence is doubly marked: not only is the object fronted, but first element of the theme needs to receive nuclear stress.

According to Halliday (1985: pp. 59-60 & 280) any element within the clause can be emphasised by placing it after the verb 'to be' in the 'cleft sentences' structure. Accordingly, in this example the object is given the thematic status of the clause. Therefore, this translation, I believe, comes closest to the Arabic original from, at least, a theoretical point of view.

If the questionnaire is consulted, the results can be shown as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	4	5	1	1.6
"A"	3	4	3	2
"H"	2	6	2	2
"P"	-	7	3	2.3
"R"	4	6	-	1.5



According to the figure and graph given above, Trans "R" is the best in conveying the rhetorical purpose of the original. Trans "D" has been also selected as a successful translation in conveying the rhetorical force of the original. Trans "A" and "H" come in the second stage. Trans "P", on the other hand, comes in the last position. In this example it is noted that there is a correlation between composing an elegant style and giving the intended message of the original. The results of the questionnaire show that Trans "R" is among the best in giving an elegant style and also among the best in conveying the same message intended by the original. Trans "P" on the other hand, has been selected as the worst from a stylistic point of view and also the worse in giving the rhetorical purpose as the original.

One of the respondents has suggested the following translation to give the form and the rhetorical effect of the original:

Those are the men who were guided by God. It is then their guidance you should follow.

Here, it is noted that the Arabic sentence is split into two sentences in translation. The analysis of the second sentence, the cleft-sentence, has just been discussed.

Another respondent suggests the following:

These are the prophets whom God has guided, and theirs is the guidance that you should follow

It might be possible to relay the sense and some of the rhetorical force of the Arabic by using a parallel structure of this kind in English. There is, however, an obvious change in form.

Example 2: سورة (الأنبياء ٢١: ٩٧) *Sûra 21:97*

﴿ فَإِذَا هِيَ [شاختة] أَبْصَارُ الَّذِينَ كَفَرُوا ﴾

Parsing:

فإذا : Particle used to indicate surprise

هي : Introductory pronoun ('story pronoun' ضمير قصة), *mubtada`*.

شاختة : *Khabar* of the *mubtada`* (the pronoun هي). It is also a fronted *khabar* before the clause أَبْصَارُ الَّذِينَ كَفَرُوا ..

(شاختة) : *Mubtada`* of the *khabar* أَبْصَارُ الَّذِينَ كَفَرُوا.

Comment on the Example:

The following figure illustrates the Arab grammarians' analysis of the clause in its non-canonical structure. For the sake of comparison, the figure also illustrates Halliday's analysis of English declarative clauses which can be applied to the Arabic clause as follows:

	فإذا	هي	شاختة	أبصار	الذين كفروا
	adjunct	pronoun	present participle	<i>fâ'il</i>	relative clause
			marked <i>khabar</i> (2)	marked <i>mubtada`</i> (2)	
		mubtada` (1)	<i>khabar</i> (1)		
Hallidayan			marked theme (2)	rheme (2)	
analysis		theme (1)	rheme (1)		

The above analysis shows clearly that the clause exhibits non-canonical order. The *khabar* (2) شاختة is foregrounded before its *Mubtada`* (2) أَبْصَارُ الَّذِينَ كَفَرُوا. This structure viz. [*Kh* + *Mu*] is a marked structure in Arabic (cf. الزجاج/ Az-Zajjaj, 1964: v.2, p.705). The exegetes of the Holy Qur'ân believe that preposing and highlighting the *khabar* شاختة gives more eloquence to the verse and indicates particularisation (cf. for example اليمني/Al-Yamnî, 1914: v.2, p.69, الشوكاني/Aš-Šhawkânî, 1964: v.3, p.427).

The sense is that this verse conveys a description of the eyes of the unbelievers on the Day of Judgement. This type of fronting usually indicates a contrastive meaning. Their eyes will in particular be staring (and not for example puzzled or dazzled) in terror from the severe torment they are experiencing (cf. اليمني/Al-Yamnî: *op. cit.*)².

This analysis given by the Arab linguists and exegetes conforms with Halliday's (1967q & 1985) analysis of marked theme in the declarative clauses. Compare with:

the queen sent my uncle that hatstand (Halliday 1985: p.60)

which implies "it was the queen who sent it, not the local antique dealer" (*op. cit.*; cf. also Baker, 1994: p.156).

A similar effect in the Arabic clause will not be achieved if the sentence is rearranged according to its canonical order *فإذا هي أبصار الذين كفروا شاحصة* (cf. الشوكاني/ Aš-Šawkânî: *op. cit.*, اليمنى/Al-Yamnî: *op. cit.*):

شاحصة	الذين كفروا	أبصار	هي	فإذا
khabar (2)	unmarked Mubtada` (2)			
khabar (1)		unmarked mubtada` (1)		adjunct
rheme (2)	unmarked theme (2)			
rheme (1)		unmarked theme (1)		

The meaning of the clause in its canonical structure is a simple one. It does not have the meaning of particularisation. It just says that the eyes of the unbelievers will be glazing (on the Day of Judgement); it is also possible that some of the unbelievers will be blind in one eye and some of them blind in both. This means that the word *شاحصة* *staring* is mentioned as an example or as one attribute among others which describe the status of the eyes of the unbelievers. By contrast, if the word *شاحصة* is preposed it will mean that the eyes of all the unbelievers will be only staring in amazement.

Therefore, the translator of this verse should differentiate between the meaning of the two clauses. In the first figure given above, the Hallidayan analysis suggests that Halliday's view can be also applied to Arabic clauses. In accordance with Halliday's view, the above clause exhibits a marked structure. The Arabic word *شاحصة* is foregrounded and is the focus of the clause. Since the focus lies on the theme it is then a marked focus. The theme is also marked because it is a non-subject theme. In this clause, if the subject *أبصار* is in the theme position, the clause will be in its unmarked structure as is shown in figure (2) above. Now let us review the five renderings of the above Qur'anic clause:

*Comment on the Translations: Sûra 21:97***1- Trans. "D"***the unbelievers shall [stare in amazement] (p.233)***2- Trans. "A"***Then behold! {the eyes of the Unbelievers} will [fixedly stare in horror]. (p. 943).***3- Trans. "H"***Then when mankind is resurrected from their graves, you shall see {the eyes of the disbelievers} [fixedly stare in horror]. (p. 485)***4-Trans. "P"***then behold them, [staring wide (in terror)], {the eyes of those who disbelieve}!
(p.240)***5- Trans. "R"***And lo! {the eyes of the infidels} [shall stare amazedly]. (p.216)***a) General Analysis:****1- Linguistic Analysis**

The Arabic phrase **فإذا هي** is difficult to translate, and Trans "D" chooses to omit it. The last phrase in Trans "D" 'stare in amazement' does not correctly represent the status of the eyes as it is mentioned in the original text. The context of situation of the Arabic sentence implies that the eyes of the unbelievers are staring in horror and not amazement, as is given in this translation.

Trans "A" seems to be more accurate than translation "D". It does not ignore the phrase **فإذا هي**. The translator does not replace the Arabic phrase with its English lexical equivalent, simply because it has no equivalent in the English language, although it expresses a concept which is easy to understand. This demonstrates the insight that "The source-language may express a concept which is known in the target culture but simply not lexicalized, that is not 'allocated' a target-language word to express it" (Baker, 1994: p.21). However, it seems also to be a matter of expressive meaning (*cf. op. cit.* p. 13). Accordingly, in the above context the translator can only transfer the exclamatory element of the original into his target text. Consequently, his translation 'Then behold' has a closer meaning to the Arabic phrase than Trans "D".

Unlike Dawood, Ali also does not ignore the *fâ'il*/subject of the Arabic clause, the word أَبْصَارُ which in this context means 'eyes' as Ali suggests.

In Trans "A", the translation of the Arabic word شَاخِصَةً is in the future simple 'will fixedly stare', which does not give the same sense as the present simple. Trans "H" also gives a similar translation 'fixedly stare'. This is also an unusual place for the adverb (one would expect 'stare fixedly'). The clause 'stare in amazement' suggested by Trans "D" sounds natural, and 'stare amazedly' suggested by Trans "R" a little less so. The relative phrase الَّذِينَ كَفَرُوا is translated by the noun 'unbelievers'. It is true it may give the meaning of the original because unbelievers are, in fact, those who disbelieve. But the point is not viewed in this way. Since the target language has the same lexical word or phrase as the original which denotes the same meaning, then the translator should select this word or phrase as a parallel equivalent to the original word or phrase. The English has the same lexical phrase which may serve as a parallel equivalent to the Arabic and also has the same sense as the Arabic phrase. This is the relative clause 'those who disbelieve'.

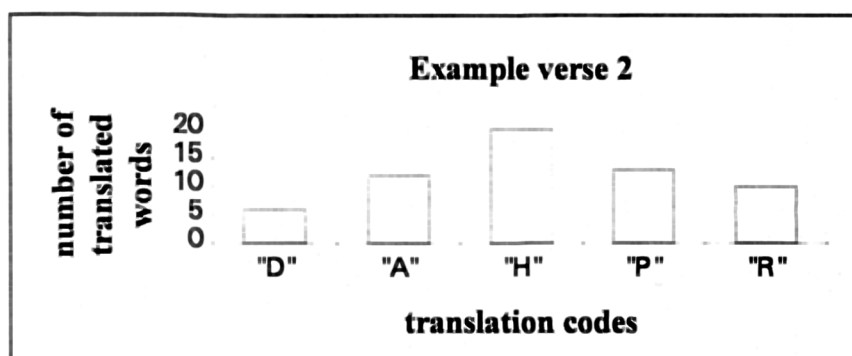
Reconsidering Trans "H", one can clearly see that it is not a literal translation of the verse; rather it is a full interpretation. It succeeds in giving the general meaning of the Arabic sentence. It needs to be analysed to see whether it succeeds in giving the same rhetorical purpose given by the original or not.

The non-canonical order of the original is lost here and some other words which are not in the original have been added in this translation. The clause 'when mankind is resurrected from their graves', is not in the original. The meaning of this clause is mentioned by some commentators of the Holy Qur'ân (see above). One solution would be for the translators to put these added words in the footnotes at the bottom of the page to show that they are explanations and not mentioned in the Qur'ân. Alternatively, some translators place their explanations between brackets in the body of the text. The latter is criticised by some Arabic linguists. Murâd, for instance, rejects the use of brackets in the body of the text because, as he believes, they interrupt the comprehension of the reader and also lead to redundancy in the translation (cf. مراد, 1995, ج ٣, P. 22). The clause 'you shall see' is also added; this is not mentioned in the original. It seems, however, to be an attempt to interpret the Arabic clause فَإِذَا هِيَ. If we omit these added words the translation will be 'The eyes of the disbelievers [shall] fixedly stare in horror'.

Finally Trans "P" adds the words 'wide' and '(in terror)' in order to denote the meaning that the Arabic word **شاحصة** suggests. The English relative phrase 'those who disbelieve' suggested by Trans "P" is a precise translation of the Arabic relative phrase **الذين كفروا**. In all, this translation is a precise reflection of the Arabic verse mentioned above.

2- Descriptive Statistical Analysis

The Arabic example contains the same number of words (6 words) that example (1) mentioned above, contains. However, the number of words in each translation varies dramatically; Trans "H" contains 20 words, Trans "A" and "P" 13 words, Trans "R" 10 words, and Trans "D" contains 6 words (*cf.* figure below). The mean number of all translations is 12.2. The standard deviation is $\approx \pm 4$. This means that the rendering suggested by Hilâlî and Khân is the most wordy, thus the most redundant, while the rendering suggested by Dawood is the least wordy, thus least redundant.

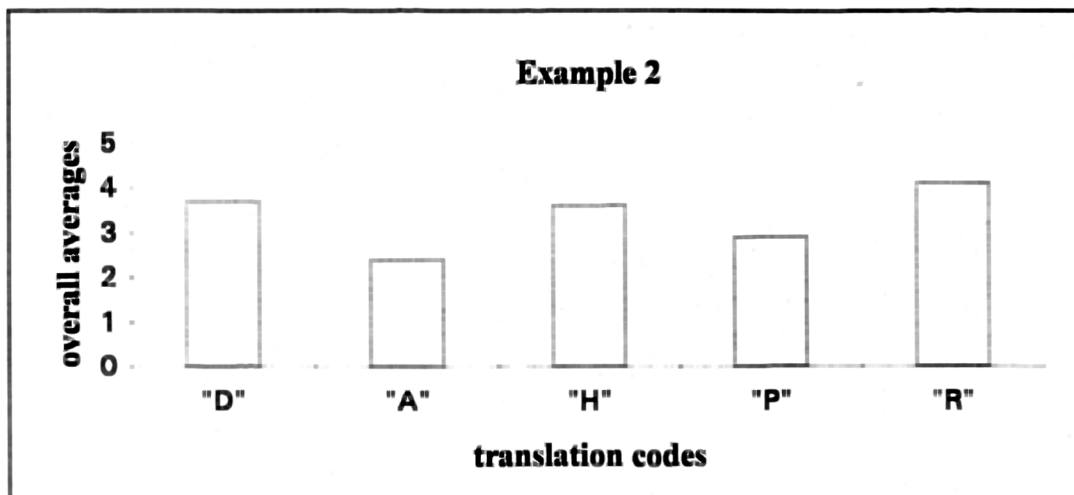


Comparison of the number of words of all translations.

The above figure shows that Trans "H" is more wordy than the others. According to one of the respondents "Trans 'H' appears to include information not given in this particular piece of Arabic".

From a stylistic point of view, the questionnaire gives the following results (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	3	2	5	3.7
"A"	8	1	1	2.4
"H"	-	7	3	3.6
"P"	7	-	3	2.9
"R"	1	3	6	4.1



Thus, Trans "A" and "P" are regarded by respondents as the most elegant. Trans "H", though it is the most wordy, and Trans "D" have been selected as less acceptable from a stylistic point of view. Trans "R", on the other hand, has been selected as the least elegant.

b) Specific Analysis:

The structure of the clause in Trans "D" is simple. It consists of theme (simple theme as Halliday (1985: p.40 & elsewhere) sometimes calls it-represented here by a nominal group 'the unbelievers' - accompanied by a rheme:

the unbelievers	shall stare in amazement
unmarked theme	rheme

Since the sequence of the elements is in its unmarked order, the clause has no rhetorical effect. In such a message structure, the elements of the clause, particularly the element/s in question (here in this context, 'stare in amazement') constitute what one may call an 'informative structure'. Its function is to give ordinary information and not to affect the reader/s. In other words, this structure does not express the semantic feature of exclusiveness. If we follow the Hallidayan analysis of this clause, we may

guess that the meaning of the above clause is 'I am going to tell you something about the unbelievers: they shall stare in amazement' (with no implication that they shall not do other things as well). This corresponds to Halliday's (1985: p.43) example:

'the duke gave my aunt that teapot'.

It is true, here in this clause rendered by Dawood, that the last lexical item 'amazement' bears the information focus, but as is said before it is unmarked or neutral focus. This analysis shows that the translator does not give the secondary meanings of the original text.

Trans "A" adopts a somewhat odd structure. To explain this, Halliday's analysis of the declarative clauses, in terms of mood, information and theme, will be adopted as follows:

Then behold	the eyes of the Unbelievers	will	fixedly	stare	in horror
adjunct	subject	finite	adjunct	predicator	adjunct
	mood		residue		
					focus
rheme	unmarked theme	rheme			

This analysis shows that the above sentence is in fact two sentences, 'then behold' and 'the eyes of the unbelievers will fixedly stare in horror'. The first sentence is imperative in mood therefore it is, according to Halliday as pointed out elsewhere, rhematic only. The use of punctuation (!) and small 't' on 'the' (the beginning of the second sentence) is unconventional and may be an attempt to suggest that the two basic sentences here, are somehow to be interpreted as a single compound sentence. It is also noticed that the adjunct 'fixedly' is in a marked position, while its unmarked position is after the verb 'stare'. This may give a sense of emphasis to the verb 'stare'.

Since this is a declarative clause in its unmarked structure, the focus is on the last lexical item and consequently it bears the new information. But as has been said earlier, since this is an unmarked structure, the focus is neutral and therefore does not convey any sense of emphasis. Therefore, this rendering does not relay the secondary meaning given by the original. Trans "H" also can be analysed as follows:

you	shall	see	the eyes of the disbelievers	fixedly	stare	in horror
subject	finite	predicator	complement (object)	adjunct	predicator	prepositional phrase
given						new
						focus
theme	rheme					
		theme		rheme		
topical theme	rheme					

This analysis, which conforms with Halliday's model, indicates that the clause is in its unmarked structure. Therefore it does not signal the emphasis of the Arabic text and consequently, it does not convey the secondary meaning of the original clause.

One of the respondents regards Trans "P" as the best in conveying the intended meaning of the original: "Trans 'P' best conveys the meaning as it uses "terror" which is what is meant exactly". The structure of the clause suggested by Trans "P" seems to parallel the non-canonical order of the Arabic text. The phrase 'staring wide (in terror)' which represents the Arabic word *شاحصة* is fronted as the original is fronted in the Arabic text. To see if this clause gives the same secondary meaning of the original it is important to analyse it, as follows:

then behold	them staring wide (in terror)	the eyes of those who disbelieve
unmarked theme	unmarked rheme	postposed theme

The analysis shows that the clause is marked. The adjunct 'then' with the main verb 'behold' are regarded as unmarked theme since 'then' is an initial position element and 'behold' is the main verb in a command clause (*cf.* Quirk et al. 1973: p. 412. On the far end of the clause the subject 'the eyes...' is regarded as a postposed theme coreferring to the object 'them' which constitutes a part of the unmarked rheme. The adjunct '(in terror)' needs to be considered carefully. This illustrates one of the problems of brackets; are readers supposed to read them or not? If they are to be read the nuclear stress will shift from the verb 'behold' to the element in the brackets, *i.e.* 'terror', and then the meaning will be changed. This will result in a contrastive meaning. The meaning is 'the eyes of those who disbelieve are staring wide (in terror)'; and ('doing nothing else'). This corresponds to the analysis of a sentence such as:

I	saw him running away,	your brother
theme	rheme	postposed theme

This corresponds also to examples given by Halliday's (1967c: p.239) and Baker (1994: p. 140):

He	is always late,	John
He	sent these documents to his office	the fitter
theme	rheme	postposed theme (substitution)

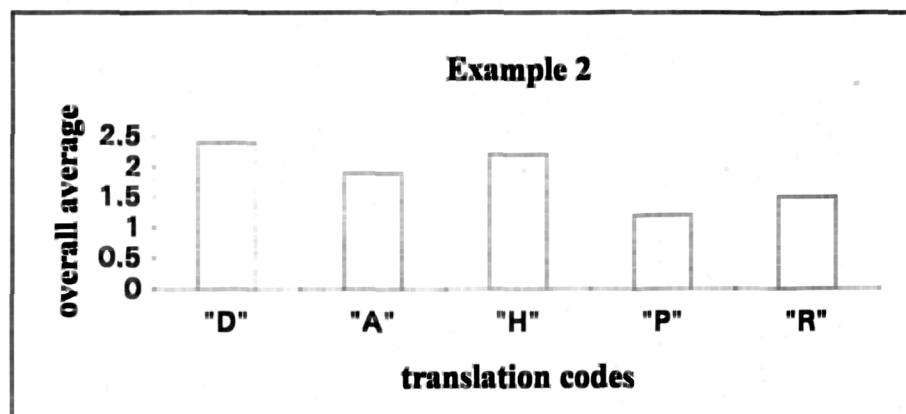
Here, 'John' is the postposed theme, which Halliday calls "substitution" (1967c, pp. 239-240, *cf.* also 7.6.2.). According to Halliday, these types of examples consist of one clause and one information unit; while there are two points of focus. The first lies just directly before the postposed "delayed" theme. It carries the primary focus, while the second lies on the postposed theme and it carries a secondary information focus which is added to the clause as "an afterthought" (Halliday, 1967q: pp. 240-41)

In accordance with this analysis, Pickthall succeeds, to a great extent, in matching the secondary meaning of the original. But the matter is not as simple as that because I believe there are two critical points. First, practically it is not easy for the English reader to realise that the theme (postposed or "delayed" theme) bears information focus which contrasts the second focus of the last word in the rheme. In other words, the English reader will not realise the contrastive meaning of the clause. Second in formal written English at least, the clause with this structure is very archaic. Examples of this structure tend to be more restricted and more likely to be used in informal language (Baker, 1994: p. 139).

The structure of Trans "R" is similar to clauses rendered by Trans "D" and "A" stated above. The structure is [theme + rheme] which is the unmarked structure of the English clause. The analysis of this structure has been provided above in the analysis of Trans "D" and "A".

In spite of what has been said above, the results of the questionnaire are as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	1	4	5	2.4
"A"	3	5	2	1.9
"H"	1	6	3	2.2
"P"	8	2	-	1.2
"R"	1	5	4	1.5



The above figures show that Trans "P" and "R" succeed in giving the same intended meaning as the original, while Trans "D", "H", and "A" are least successful in giving the intended meaning. The choice of Trans "P", by the respondents, as the best translation in conveying the rhetorical force of the original conforms with the same result reached at by the theoretical analysis as given above. It should be also noted that Trans "P" has also been selected as the best translation from a stylistic point of view. However, there is an inverse correlation between style and the intended meaning in this example. Trans "R" which has been selected as the worst in composing its style, has been selected among the best in giving the intended meaning as the original.

Example 3: (سورة الزمر ٦٦:٣٩) *Sûra 39:66*

﴿بَلِ [اللَّهُ] فَاعْبُدْ { وَكُنْ مِنَ الشَّاكِرِينَ }﴾

Parsing

الله: Preposed object.

فاعبد: Verb in the imperative mood. The subject is the implicit pronoun أنت *you*.

وكن: Defective verb in the imperative mood. Its noun is the implicit pronoun أنت *you*.

من الشاكرين: Predicate of the defective verb كن *be*.

Comment on the Example:

The order of elements in this example is Object + Verb + Subject. Sîbawayh discusses the structure of this verse. He points out that the canonical order of this sentence is الله فاعبد *worship Allah*. Thus, in the verse, the object, the word الله *Allah*, is emphasised by placing it before the verb اعبد *worship* and the implicit subject أنت *you*. This is done to indicate particularisation/ exclusiveness. The meaning is equivalent to 'worship Allah alone and no one else'.

This traditional Arabic analysis is in line with the Hallidayan analysis if it is applied to the Arabic example. It has been said elsewhere that according to Halliday fronting the object before the verb in English (as also is the case in Arabic) is highly marked. The imperative verb with its implicit subject can be analysed in two ways in English. This structure may be either considered as consisting of rheme only or "because of the strong association of first position with thematic value in the clause, this structure has the effect of giving the verb of the status of a theme" (Halliday, 1985: p. 49 see also the analysis of 'sing a song of sixpence' in 2.4.2.2.3.). If Halliday's analysis of the preposed object is joined with his analysis of the imperative structure, it can be applied to the Arabic example, as shown in the following table:

بل	الله	فاعبد	(أنت)
conjunction	object	predicator	
	theme		(rheme)
	theme (marked)	rheme	

This table indicates that Halliday's model can work on the Arabic example.

Comment on the Translations: Sûra 39:661-Trans. "D"

Therefore {serve} [God] and render thanks to Him. (p. 327)

2- Trans. "A"

Nay, but {worship} [Allah], And be of those who give thanks (p. 1417)

3- Trans. "H"

Nay! but {worship} [Allah] (alone and none else), and be among the grateful. (p. 687)

4- Trans. "P"

Nay, but [Allah] must thou {serve}, and be among the thankful! (p. 333)

5- Trans. "R"

Nay, rather worship God! and be of those who render thanks. (p. 312)

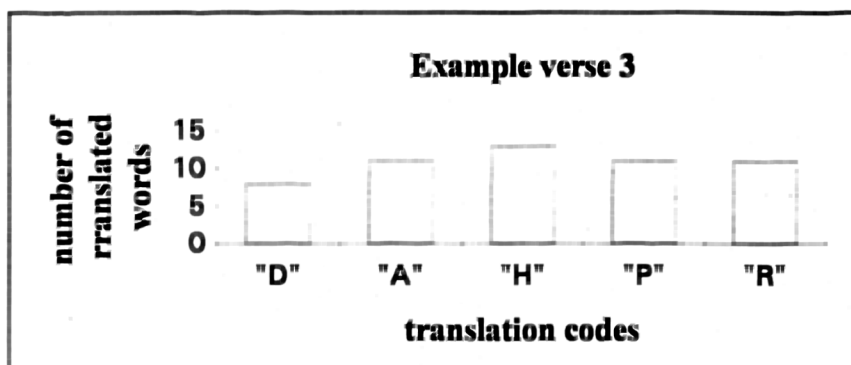
a) General Analysis:1- Linguistic Analysis

All the translations, except Trans "D", which gives only the general meaning of the original text, suggest an equivalent of the Arabic word **بل**. In this context, this Arabic word gives a sense of exclusiveness to what follows it. It also gives a sense of emphasis to the information following it. However, 'nay', used by all translations except Trans "D" is an obviously archaic/Biblical element. In older English also the word 'but', which can be taken as an attempt to translate the Arabic **بل**, was used to mean 'only' as in "she is but a child" (Swan, 1986: p. 124).

Trans "P", which is archaic, adds the exclamation mark (!), while there is no sense of exclamation appears in the original text. Trans "A", "H" and "R" suggest the word 'worship' to represent the Arabic word **اعبد**, while Trans "D" and "P" suggest the word 'serve'. The former is preferred because it is specific in usage and is usually used in religious writings, while the latter is more general and can be commonly directed at people. According to some respondents "worship" is better than "serve". The addition of some words representing contextual redundancy (cf. 6.2.4.1) has been noted in Trans "H". In this translation, it is noted that a whole phrase has been added '(alone and none else)'.

2- Descriptive Statistical Analysis

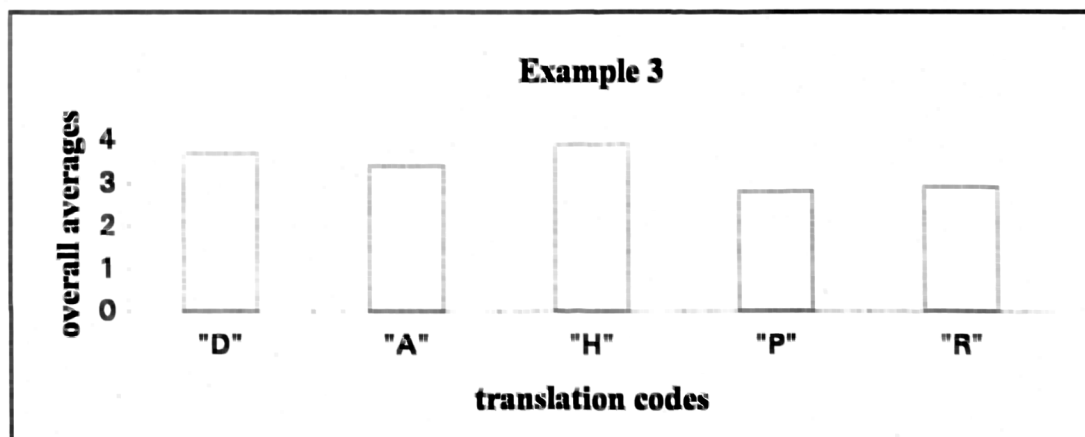
The number of words in Trans. "H" is 13 words, whereas Trans "A", "P" and "R" involve 11 words each. Trans "D", on the other hand, consists of 8 words. The mean number of words of all translation can be calculated as 10.8. The standard deviation is $\approx \pm 1$ word. This indicates that the translation rendered by Hilālī and Khān is also the most redundant, while the translation rendered by an Arab translator, *i.e.* Dawood, is the least redundant.



Comparison of the number of words of all translations.

According to the results obtained from the respondents, Trans "P" is the most elegant, while Trans "H" is the least (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	1	5	4	3.7
"A"	4	2	4	3.4
"H"	3	1	6	3.9
"P"	6	2	2	2.8
"R"	5	3	2	2.9

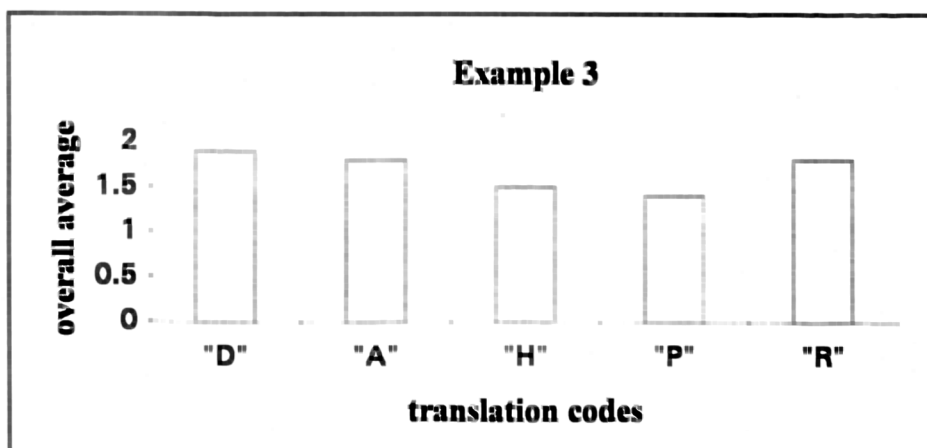


Trans "P" and "R" have been selected as the most elegant. Trans "A" and "D" come next. While, Trans "H" which is the most wordy, has been selected as the worst from a stylistic point of view. One of the respondents comments on these translations: "Trans "D" is the simplest sentence, but uses poor words".

b) *Specific Analysis:*

According to the ten questioned English speakers, the order of translations in respect of transferring the intended meaning of the original can be shown as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	2	7	1	1.9
"A"	3	6	1	1.8
"H"	5	5	-	1.5
"P"	7	2	1	1.4
"R"	3	6	1	1.8



Trans "P" which is the best from a stylistic point of view, as mentioned above, succeeds, according to the respondents, in transferring the intended meaning as the original. Trans "H", on the other hand, which is the most wordy and has been selected as the worst from a stylistic point of view, comes here as among the more successful translations in conveying the intended message as the original. Trans "D" which is the least wordy has been selected as the worst in conveying the rhetorical purpose of the original. The intention of the translator of using lesser words and producing simple English, I believe, causes this result.

All the translations, except Trans "P", use the English unmarked structure, which indicates that there is no emphasis in any part of the sentence except the unmarked emphasis in the last lexical element. The translators in Trans "H" try to transfer the sense of exclusiveness; therefore they add the phrase 'alone and none else', after the word 'Allah', to their renderings. In this respect, I believe that, they succeed in transferring this type of sense but their rendering becomes an explanation of the Arabic sentence rather than a translation. This, I believe, justifies why it has been selected as the worst from a stylistic point of view.

Trans "P" follows the order of the Arabic sentence. To examine, from a theoretical point of view, whether it succeeds in giving the intended meaning of the original or not, the following Hallidayan analysis is given:

Nay, but	Allah	must	thou	serve
conjunctions	object	modal	subject	predicator
theme		rheme		

According to Halliday (1985: p. 45& elsewhere) putting the complement in the beginning of the sentence results in the 'most marked type' of theme. This means that the translator successfully emphasises the object of the sentence, as is the case with the original text, by fronting it. In addition to this, adding the modal 'must' to the English sentence and putting it directly after the object and before the main verb emphasises the sense of exclusiveness as it exactly exists in the Arabic sentence. The canonical order of the above English clause is 'you must serve Allah', where, 'you' is the unmarked theme. The basic message of this imperative clause is 'I want you to serve Allah' (*cf.* also Halliday's example "you keep quiet" [1985: p. 49]), while the basic message of the non-canonical order of the clause is to indicate particularisation, as explained above.

One of the respondents suggests: "No, worship Allah alone and be among the grateful". The word "alone" is an attempt to reflect the particularisation. However, the form of the original is not represented here.

Another respondent suggests a cleft-sentence structure to represent the Arabic structure in form and meaning. This is formulated in the following sentence:

Nay, it is God whom you must worship and be of those who show their gratitude.

According to Halliday (1985: p. 60), as is explained in 2.4.2.2.6., in the cleft structure, the new information is mapped on to the theme. This indicates that the theme (or predicated theme as it is called by Halliday: *op. cit.*) 'God' in the above suggested translation conveys the same sense of emphasis as the original. The form is also similar to the original.

Example 4: (سورة الشورى ٤٢:١٠) *Sûra 42:10*

ذٰلِكُمُ اللّٰهُ رَبِّيْ [عَلِيْهِ] {تَوَكَّلْتُ} [وَإِلَيْهِ] {أُنِيْبُ} - ﴿

Parsing:

ذٰلِكُم: Muftada`/subject.

اللّٰهُ: *Kḥabar*/predicate or substitute of ذٰلِكُم.

رَبِّي: Second *kḥabar*.

عَلِيْهِ: Preposed prepositional phrase.

تَوَكَّلْتُ: Verb in the imperfect mood with the attached pronoun 'I' as its *fâ'il*/subject.

عَلِيْهِ تَوَكَّلْتُ: Third *kḥabar*.

وَإِلَيْهِ: Preposed prepositional phrase.

أُنِيْبُ: Verb in the imperfect mood with the implicit pronoun 'I' as its *fâ'il*/subject.

إِلَيْهِ أُنِيْبُ: Fourth *kḥabar*.

Comment on the Example:

As pointed out in Chapter 4 (4.5.5.2.), the normal position of prepositional phrases is at the end of the clauses to which they belong. In this example, the prepositional phrases *عَلِيْهِ* in Him and *إِلَيْهِ* to Him have been placed before the verbs and their subjects *تَوَكَّلْتُ* I trust and *أُنِيْبُ* I turn respectively. Focusing these genitive phrases by placing them first, in this example, indicates particularisation/exclusiveness. The meaning is equivalent to 'It is in Allah alone I trust and it is unto Him alone I turn'. This meaning of exclusiveness will be removed if the sentence is reordered in its canonical form (Verb + Subject + Object of preposition):

...تَوَكَّلْتُ عَلَيْهِ وَأُنِيْبُ إِلَيْهِ.

Here the meaning of the clause in its canonical order, where no emphasis on the prepositional phrases, is equivalent to 'I trust in Allah and I turn to Him' which could also suggest that 'I trust in and turn to others than Allah'. Thus, WO serves, in this context, as a means of indicating particularisation/exclusiveness. The Hallidayan

analysis can also be applied to this example, first in its canonical order; and second in its non-canonical order, as follows:

(1)

إليه	(أنا)	أنيب	و	عليه	ت	توكد
complement	subject	predicator	conjunction	complement	subject	predicator
theme		rheme		theme		rheme

(2)

(أنا)	أنيب	إليه	و	ت	توكد	عليه
subject	predicator	complement	conjunction	subject	predicator	complement
rheme		theme (marked)		rheme		theme (marked)

The above two tables show that the Hallidayan analysis is to a large extent identical with the traditional Arab analysis. It is to be borne in mind that Halliday's model does not include clauses of VSO order as the ones in the first clause above. However some modifications have been made to the model in order to accept clauses of that order (*cf.* example 12).

Comment on the Translations: Sûra 42:10

1-Trans. "D"

Such is God, my Lord. [In Him] {I have put my trust}, and [to Him] {I turn in repentance} (p. 339)

2- Trans. "A"

Such is Allah, my Lord: [In Him] {I trust}, and [to Him] {I turn}. (p. 1475)

3- Trans. "H"

Such is Allah, my Lord [in Whom] {I put my trust}, and [to Him] {I turn in all of my affairs and in repentance}. (p. 713)

4- Trans. "P"

Such is my Lord, [in Whom] {I put my trust}, and [unto Whom] {I turn}. (p. 344)

5- Trans. "R"

This is God, my Lord: [in Him] {do I put my trust}, and [to Him] {do I turn in penitence}. (p. 324)

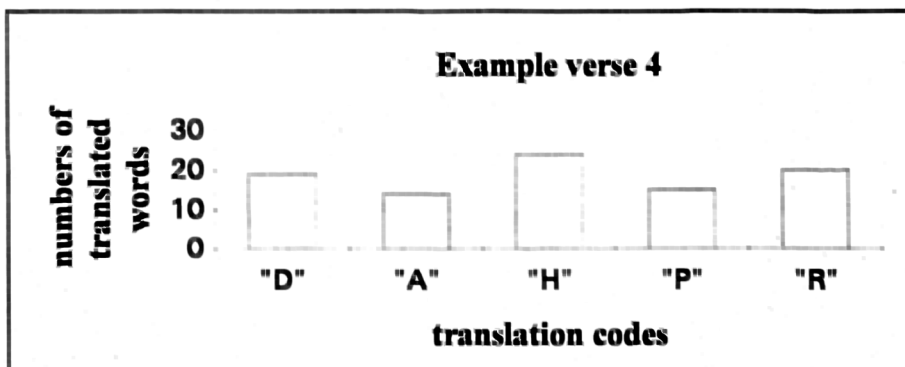
a) General Analysis:

1- Linguistic Analysis

Trans "P" does not translate the first *khabar*/ predicate, the Arabic word الله. Also the word أنيب is not well represented in Trans "P" and "A". In contrast with this, Trans "H" adds more words, which are not in the source text, to give the equivalent meaning of this Arabic word, while, I believe, Trans "D" and "R" adequately succeed in giving the intended meaning. The use of the word 'Lord' to represent the Arabic word رب is disputable. According to the Arabic exegesis, the Arabic word رب means، الخالق، الميت، المحيي، المالك لكل شيء، الرازق، the Creator, the Sustainer, the Master of everything, the Granter of Life, and the Causer of Death (cf. مراد/Murad, 1995، ج ٢، P. 22). In referring to the Longman English dictionary, The word "Lord" could mean "1- a man who rules people, 2- ruler, 3- master, 4- God, 5- part of the title of certain official people: the Lord Mayor of London. This explanation is quite different from the Arabic explanation. The only way to capture all that the Arabic word indicates, is to transliterate it into English as 'Rabb' and then to give an explanatory notes at the bottom of the page. This way is highly recommended by Murad (1995، ج ٢ op. cit.). One of the respondents comments that "We should use 'Allah' instead of 'Lord' and 'God'". This use, however, has an alienating effect on the English reader as is pointed out by one of the respondents. Therefore, I do not totally agree with Murad on this point. In this respect, it is sufficient to use the nearest equivalent to the original and then the full sense can be explained, from an Islamic point of view, in the footnotes.

2- Descriptive Statistical Analysis

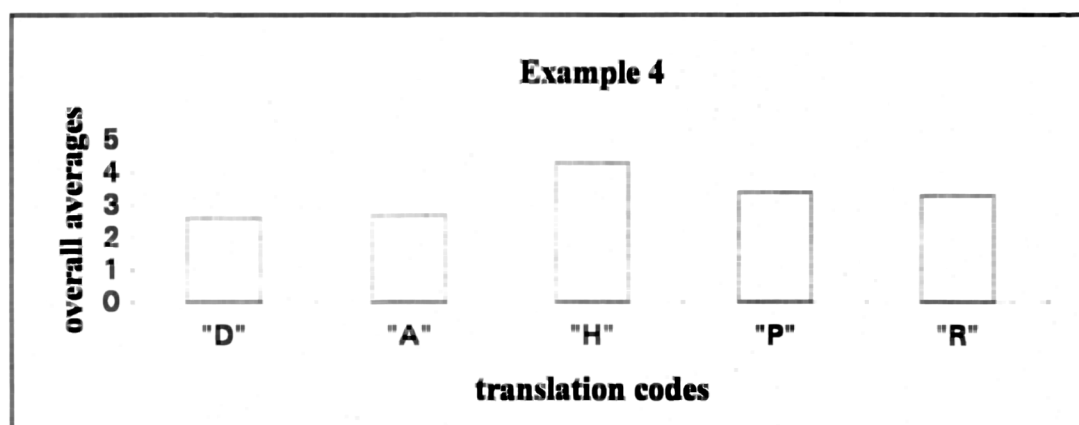
The number of words in each translation is as follows: Trans "H" 24, Trans "R" 20, Trans "D" 19, Trans "P" 15 and Trans "A" 14 words. The mean of the number of these words equals 18.4 words. The standard deviation is $\approx \pm 3$ words. This indicates that Trans "H", again, is the most redundant, while Trans "A" is the least (cf. figure below).



Comparison of the number of words of all translations

In examining the style of the five translations, the questionnaire gives the following results (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	6	3	1	2.6
"A"	5	4	1	2.7
"H"	1	2	7	4.3
"P"	4	2	4	3.4
"R"	3	4	3	3.3



Trans "D" and "A" are the most elegant, while Trans "H" is the least elegant. This, I believe, is because Trans "D" and "A" avoid the use of archaic or Biblical words. Trans "H", on the other hand, has an awkward style because it is more wordy than the others. This is confirmed by one of the respondents when he comments: "Trans 'H' has the exact meaning, but is too long and inelegant. Trans 'A' is a short elegant sentence". Thus, here is a clear correlation between wordiness and style. Trans "A" is the least wordy and the best from a stylistic point of view, while Trans "H" is the most wordy and the worst from a stylistic point of view.

b) Specific Analysis:

Since the movement of the prepositional phrase in English is relatively flexible, Trans "D", "A" and "R", prepose (or thematize, according to Halliday) the relevant prepositional phrases following their equivalents in the source text. The application of the Hallidayan analysis to these clauses (split into two parts for convenience) is as follows:

Part 1

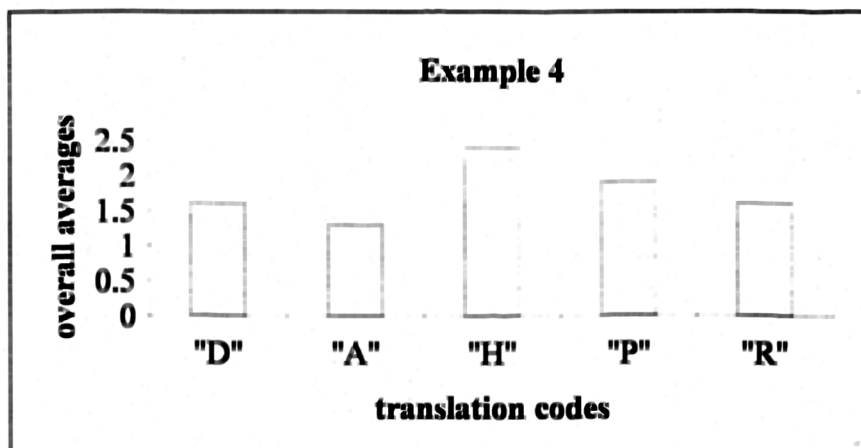
Trans "D"	In Him		I	have	put	my trust
Trans "A"	In Him		I		trust	
Trans "R"	in Him	do	I		put	my trust
	complement	modal	subject	finite	predicator	complement
	theme (marked)	rheme				

Part 2

Trans "D"	and	to Him		I	turn	in repentance
Trans "A"	and	to Him		I	turn	
Trans "H"	and	to Him		I	turn	in all of my...
Trans "R"	and	to Him	do	I	turn	in penitence
	conjunction	complement	modal	subject	predicator	complement
	theme (marked)		rheme			

The above analysis shows that the prepositional phrases in Trans "D", "A" and "R" are emphasised by thematizing them. Trans "R" adds the modal 'do' as an attempt to strengthen this emphasis. Trans "H" (first part only) and "P" use relative clauses "in whom" and "unto whom", which have an unmarked sense, and thus do not convey the rhetorical force of the original. The results of the questionnaire are as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	5	4	1	1.6
"A"	7	3	-	1.3
"H"	1	7	2	2.4
"P"	4	3	3	1.9
"R"	5	4	1	1.6



As can be noted in the above figures, and as mentioned in the above analysis, Trans "D", "A", and "R" are chosen as the best in matching the intended meaning of the original. Trans "P" and, even more so, Trans "H", on the other hand, are chosen as the worst in conveying the rhetorical purpose of the original Arabic. Again, the correlation between wordiness, style and conveying of the intended meaning can be clearly seen in this example. Trans "A", the least wordy, has been selected as the most elegant and the best in conveying the intended meaning as the original, while Trans "H", the most wordy, has been selected as the least elegant and the worst in conveying the intended meaning as the original. Trans "D", on the other hand, which is not very wordy, has been selected among the most elegant and also among the best in conveying the intended message of the original.

Example 5: (سورة هود ١١: ١٢٢) Sûra 11:123

﴿وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ﴾ -

Parsing:

و: Conjunctive particle.

لله: Preposed *khavar*/predicate.

غيب السماوات: *Mubtada'*/subject.

الأرض: Conjoined to the preceding phrase.

Comment on the Example:

The predicate *لله* to Allah is emphasised by fronting it before the subject *غيب السماوات والأرض* unseen (secrets) of the heavens and the earth. This non-canonical order is used to indicate particularisation. The intended meaning can be glossed as

'Allah alone has knowledge of the unseen [features] of the heavens and the earth'. The structure of this clause, as the parsing above indicates, is PS. Halliday never discusses sentences of this structure, simply because this structure does not exist in English. However, Halliday's model can be developed in order to encompass this structure. In the structure such as, *i.e.* SP structure, the *mubtada* 'subject occupying first position is labelled unmarked theme. Any other element/s, other than *mubtada* 'subject, occupying theme position is/are labelled marked theme. On the basis of this, the Arabic example can be analysed as follows:

غيب السماوات والأرض	الله	و
subject	predicate	conjunction
rheme	theme (marked)	

Halliday (1985: p. 51) mentions that in English, conjunctions "are inherently thematic". This holds true also in Arabic, but this is not obligatory, since, in both languages, conjunctions can come elsewhere in the clause. The Arabic conjunction particle *و*, therefore, constitutes part of the theme.

Comment on the Translations: Sûra 11:123

1-Trans. "D"

[God] alone has {knowledge of what the heavens and the earth conceal}. (p. 165)

2- Trans. "A"

[To Allah] do {belong the unseen (secrets) of the heavens and the earth}. (p. 620)

3- Trans. "H"

[And to Allah] {belongs the Ghaib (unseen) of the heavens and the earth}. (p. 340)

4- Trans. "P"

[And Allah's] is {the invisible of the heavens and the earth}. (p. 174)

5- Trans. "R"

[To God] {belong the secret things of the Heavens and of the Earth}. (p. 324)

a) General Analysis:

1- Linguistic Analysis

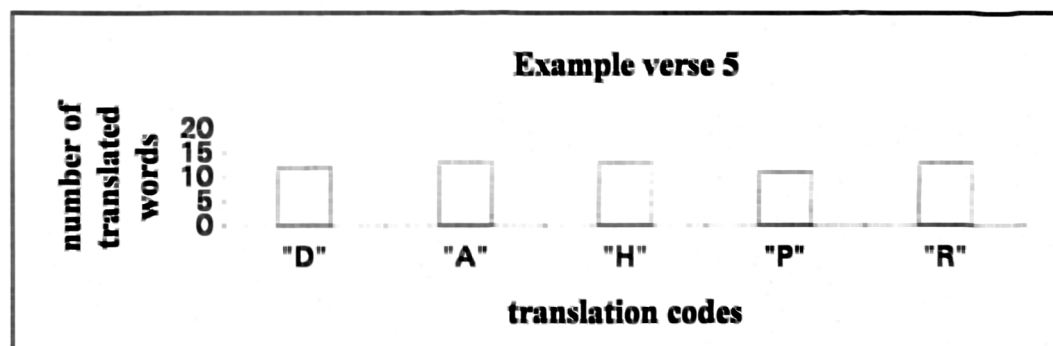
All translations, except Trans "H" and "P", omit translation of the Arabic conjunction particle *و*. Trans "D" adds the word 'knowledge' which is not in the original to give the

general meaning of the Arabic text. The Arabic word غيب has been translated in various ways. Trans "D" suggests the verb 'conceal', Trans "A" suggests the adjective 'unseen' and Trans "P" suggests 'invisible' although it is quite odd in English to use an adjective in this syntactic position; a noun would be more normal. Trans "H" prefers to transliterate the Arabic word into English and explains it in brackets. This, however, leads one of the respondents to comment "I do not like the use of the exoticism 'ghaib' in Trans "H", which has an alienating effect on me as an English native-speaking reader". All these suggestions refer to the Arabic word غيب in its narrow sense as everything that cannot be seen. The meaning of the Arabic word in this context is more wide. It includes everything unknown to people. Therefore the word 'secret things' suggested by Trans "R" or 'secret' given between brackets in Trans "A" can be considered good equivalents to the Arabic word³.

It is noted that this Arabic sentence is a nominal one, with no verb (*cf.* also 4.5.2.1. for a similar structure). This structure is not found in English. In English a sentence must minimally consist of a verb. Therefore, the translator of this example should use a verb in his rendering, whether modal 'has', as in Trans "D", modal and predicator *e.g.* 'do belong' as in Trans "A" finite *e.g.* 'is' as in Trans "P", or predicator *e.g.* 'belong' as in Trans "H" and "R". The use of 'do' in Trans "A" is also odd (and archaic or pseudo-archaic).

2- Descriptive Statistical Analysis

The figure given below shows that the number of words are very close to each other. Trans "A", "H", "R" involve 13 words each. Trans "D" comes in the middle with 12 words. Trans. "P" involves 11 words. The mean number of words in each translation is 12.4. The standard deviation is $\approx \pm 1$.

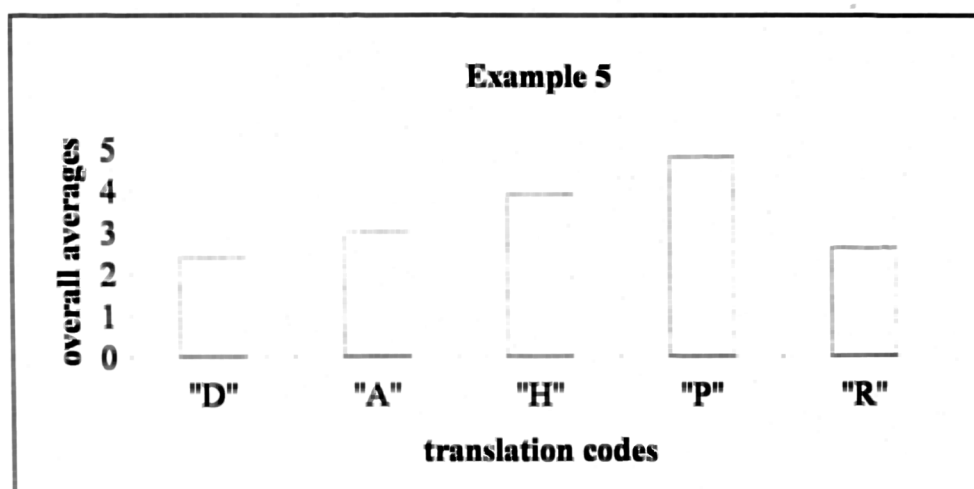


Comparison of the number of words of all translations

The respondents rate the translations stylistically as follows (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the

translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	8	1	1	2.4
"A"	4	4	2	3
"H"	1	4	5	3.9
"P"	-	1	9	4.8
"R"	6	3	1	2.6



As can be noted from the above, Trans "P", which is the least wordy, is the least elegant, while Trans "D", which is also among the least wordy, is the most elegant. Trans "R", on the other hand, which is the most wordy, has also been selected among the best from a stylistic point of view.

b) Specific Analysis:

Again the emphasised element in the Arabic clause is the prepositional phrase. Therefore, it is easy for the translators to put the focus of information on it, by fronting it, in their translations. Trans "A", "H" and "R" thematize the prepositional phrase (marked status) to attain the meaning of exclusiveness. Halliday (1985: p. 190) points out that a prepositional phrase functioning as adjunct may occur initially as marked theme (bearing the information focus of the message) as in "on the radio I heard good news".

Trans "D" does not use the prepositional phrase, but instead, it fronts the noun 'God' followed by 'alone' to convey the meaning of the exclusiveness to the English

sentence. This gives the sense but without the rhetorical force. Unlike the other translations, Trans "P" uses the possessive form in transferring the equivalent of the Arabic prepositional phrase *i.e.* 'Allah's'. This form is sometimes called 'a possessive nominal group'. According to Halliday (1985: p. 121), 'if the relationship of possession is encoded as the Attribute', as is the case with the Arabic example and the translation, 'then it takes the form of a possessive nominal group *e.g.* *Peter's*'. Halliday (op. cit.) indicates that the clause 'Peter's is the piano' can be only identifying (*i.e.* 'Peter is identified as owning **the piano**'. Or 'the piano is identified as being owned by **Peter**', if 'Peter' bears the marked focus of the information message). While the reversed form 'the piano is Peter's' could be either identifying 'the piano is identified as belonging to Peter' or attributive 'the piano is a member of the class of Peter's possessions'.

According to this analysis, the clause in Trans "P" is identifying 'the secrets of the heavens and the earth' as owned (or known) by Allah. The analysis of Halliday's example given above (as given by Halliday, op. cit. & p.127) and of the clause in Trans "P" is in the following table:

Halliday's example:	Peter's	is	the piano
Trans "P":	Allah's	is	the invisible of the heavens and the earth
	identifier: possessor	process	identified: possessed

The subject 'Allah's' bears the marked focus of the information message. Thus, it gives the intended meaning of the original text. In addition to this, the possessive structure used by Trans "P" resembles (or is roughly equivalent to), the structure of the prepositional phrase of the Arabic example. In general, the English translation resembles the source text in the fact that it is free from verbs except the obligatory finite verb 'is'.

In addition to the above translations, the following two translations are suggested by the author for discussion:

- 1- **It is Allah's that are the invisible secrets of the heavens and the earth, or**
- 2- **It is to Allah that the secret things of the heavens and the earth belong.**

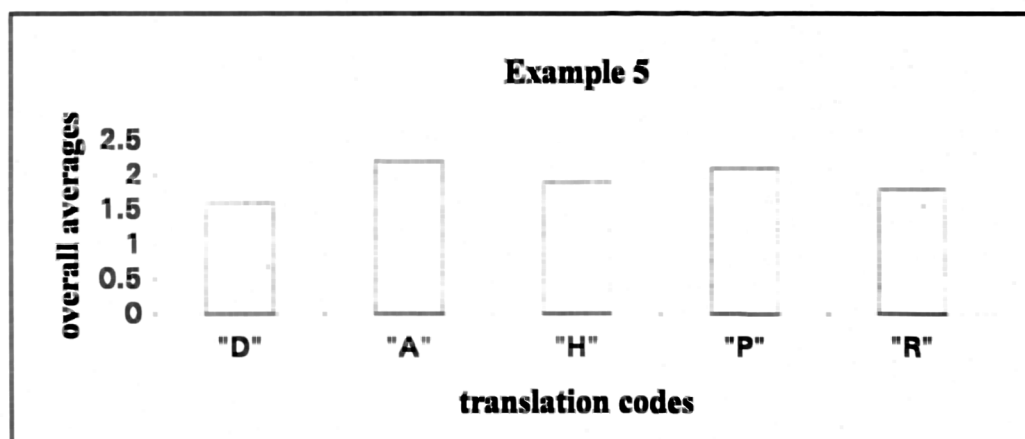
The rhetorical purpose of the original text, the meaning of exclusiveness will appear clearly if Trans "P" and "R", which, from a theoretical point of view, are the best

among the above, are transferred to cleft structures. However, I suspect that the English reader would find them rather inelegant, wordy and also, perhaps too highly marked (see the statistical analysis above). Therefore, I believe that Trans "R" would be more accepted if it uses the word 'alone' after the subject 'God' in order to give the rhetorical force of the original, as is in the following:

To God alone belong the secret things of the Heavens and of the Earth.

From a practical point of view, the results obtained from the questionnaire can be analysed as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	8	1	1	1.6
"A"	2	6	2	2.2
"H"	2	7	1	1.9
"P"	1	7	2	2.1
"R"	3	6	1	1.8



In contrast with the implications of the theoretical analysis which suggests that Trans "R" and to a lesser degree, Trans "P" are the best, the practical analysis shows that Trans "D", "R", and "H" are the best in giving the intended meaning of the original. Trans "A" and "P" are in the last positions. The reason for this, I believe, is the adoption of inelegant and highly marked structures in Trans "A" and "P". The correlation between the style and the conveying of the rhetorical purpose of the original is clear here. Trans "D", the least wordy, has been selected as the most elegant and the best in conveying the intended meaning as the original Arabic. Though Trans

"R" is considered the most wordy, it has been also selected among the most elegant and also among the best in conveying the same intended meaning as the original.

Example 6: (سورة البقرة ٥٧:٢) *Sûra 2:57*

﴿ وما ظلمونا ولكن كانوا أنفسهم يظلمون ﴾ -

Parsing:

و: Conjunctive particle.

ما: Negative particle.

ظلمونا: Verb in the perfect mood + *fâ'il*/subject + object.

لكن: Concessive particle.

كانوا: Verb (to be) in the perfect mood with a suffixed *wâw* الجماعة (wâw of plurality) as its *fâ'il*/ subject.

أنفسهم: Preposed object.

يظلمون: Verb in the imperfect mood with *واو الجماعة* as its *fâ'il*/subject. The verbal clause is the *khabar*/ predicate of كان *kâna*.

Comment on the Example:

The clause containing كان *kâna* exhibits non-canonical word order. The object *أنفسهم themselves* is focused by placing it before the verb and its subject *يظلمون they wronged* to indicate particularisation. The meaning is equivalent to 'It is only themselves that they wronged'. The canonical order of this verbal clause is:

كانوا يظلمون أنفسهم. According to the traditional Arabic grammarians and rhetoricians, the above Arabic verbal clause can be analysed according to the modified Hallidayan model as the following (cf. also the parsing mentioned above):

ون	يظلم	أنفسهم	وا	كان
theme	rheme	complement	theme	rheme

It can be argued that, generally, in the Arabic verbal clause, the verb, the rheme equates with the unmarked theme (in terms of the Hallidayan model) if it occupies initial position. Accordingly, the above Arabic example can be analysed in terms of the Hallidayan model as follows:

ون	يظلم	أنفسهم	وا	كان
subject	predicator	complement	subject	finite
rheme	theme (unmarked)			
	rheme	theme (marked)		
rheme				theme (Unmarked)

This analysis shows that in applying Halliday analysis to the Arabic verbal sentence, the object is also marked.

Comment on the Translations: Sûra 2:57

1-Trans. "D"

Indeed they did not wrong Us, but {they wronged} [themselves]. (p. 15)

2- Trans. "A"

To Us they did no harm, but {they harmed} [their own selves]. (p. 23)

3- Trans. "H"

And they did not wrong Us but {they wronged} [themselves]. (p. 13)

4- Trans. "P"

We wronged them not, but {they did wrong} [themselves]. (p. 38)

5- Trans. "R"

and they injured not Us but {they injured} [themselves]. (p. 7)

a) General Analysis:

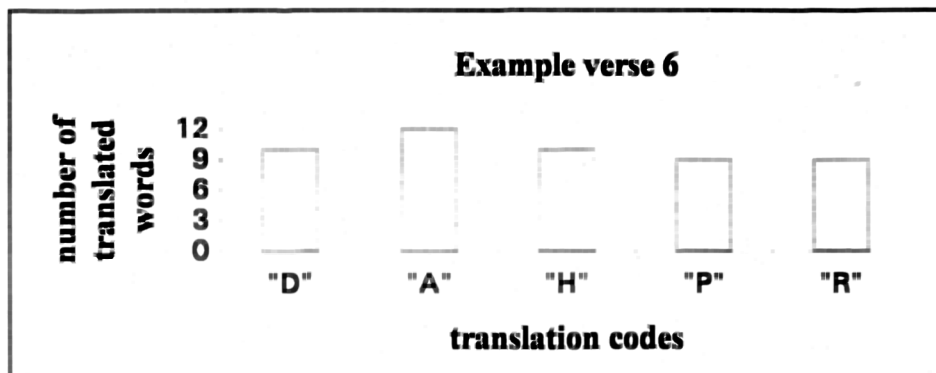
1- Linguistic Analysis

Though the word 'indeed' has no correspondent in the original text, Trans "D" adds it at the beginning of the sentence. This gives emphasis to the whole sentence. Trans "A" changes the order of the sentence by thematizing the prepositional phrase 'to Us'. Also the word 'harm' suggested by Trans "A", does not give the exact meaning of the Arabic word **ظلم**.

Trans "P" which is rather archaic, mistranslates the clause **وما ظلمونا**. The clause 'We wronged them not' is equivalent to a clause **وما ظلمناهم**. Therefore, it must be amended to be 'they wronged Us not'.

2- Descriptive Statistical Analysis

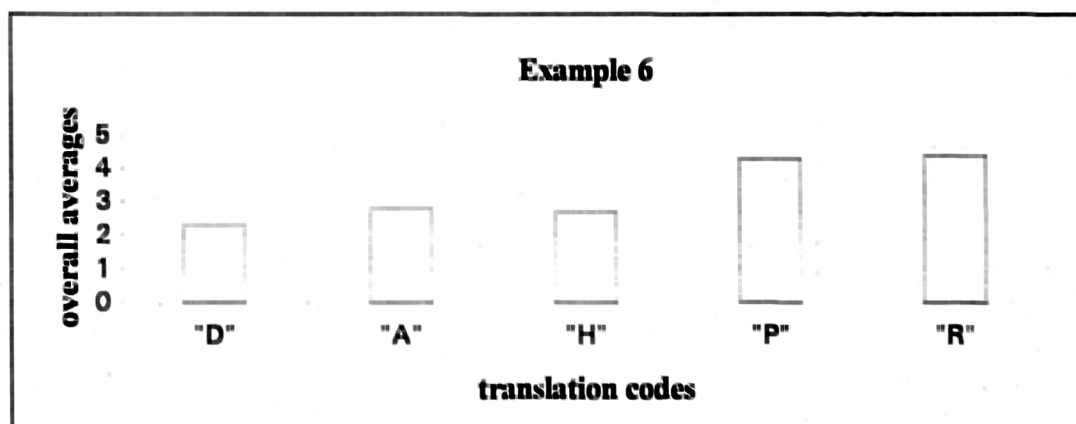
The number of words in each translation is as follows: Trans "A" 12 words, Trans "D" and "H" 10 words each, Trans "P" and "R" 9 words each. The mean number of words of all translations is 10. The standard deviation is $\approx \pm 1$. Accordingly, the rendering of Trans "A" is the most redundant, while the rendering given by the English native translators "P" and "R" is the least redundant (*cf.* figure below).



Comparison of the number of words of all translations

The style of the five translations can be described as follows (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	7	3	-	2.3
"A"	4	5	1	2.8
"H"	5	4	1	2.7
"P"	1	2	7	4.3
"R"	-	3	7	4.4



Though Trans "P" and "R" are the least wordy, they have been stylistically selected as the worst. Trans "D" and "H", which are among the more wordy, have been selected as the most elegant translations. I believe that the use of simple and clear sentences as in Trans "D" and "H" and the use of archaic and perhaps ungrammatical sentences as in Trans "P" and "R" causes this result. 'We wronged them not' rendered by Trans "P" is incorrect, a fact that makes one of the respondents to rate it as the worst translation from a general stylistic point of view.

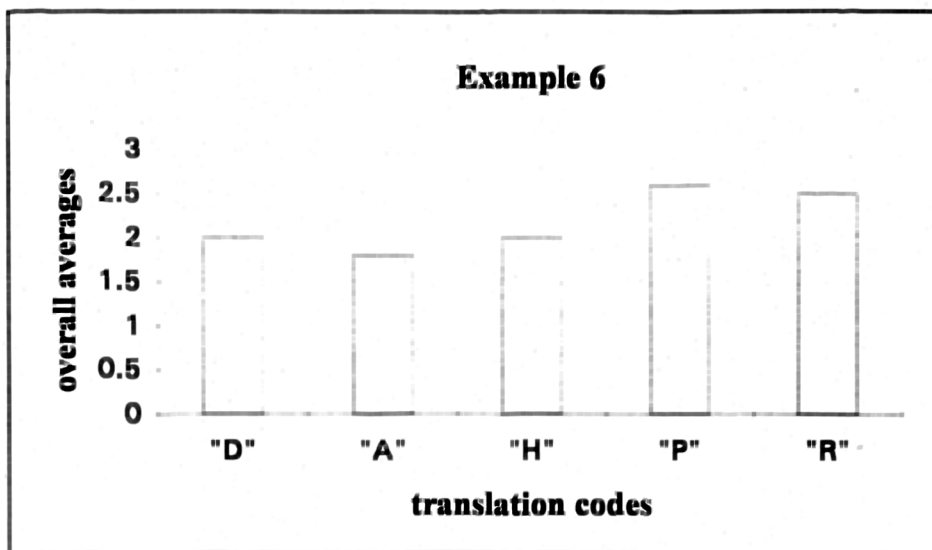
b) Specific Analysis:

In composing the relevant clause (*i.e.* the second clause), all translations follow the unmarked order of the elements of the English sentence. Consequently all of them, from a theoretical point of view, fail to convey the emphasis of the object signalled by the Arabic structure. From a thematic point of view the relevant clause in all translations can be analysed as follows:

but	they	wronged themselves
but	they	harmd their own selves
but	they	wronged themselves
but	they	did wrong themselves
but	they	injured themselves
theme		rheme

From a practical point of view, the analysis of the questionnaires is as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	3	4	3	2
"A"	3	6	1	1.8
"H"	3	4	3	2
"P"	2	-	8	2.6
"R"	1	3	6	2.5



As mentioned in the general analysis, Trans "D" and "H" which have been selected as the most elegant, have been also selected here among the best in conveying the same message as the original. Trans "P" and "R", on the other hand, which have been selected as the least elegant, have been also selected here as the worst in conveying the intended meaning of the original. However, according to one of the respondents Trans "D" and "R" convey the desired rhetorical effect, but "they seem a bit clumsy"; Trans "R" "would be much better without the repetition of 'they injured'".

Two of the respondents suggest the following translations:

- 1- *It was not Us they harmed, but themselves.*
- 2- *It was not Us they wronged, but themselves.*

Here the last lexical item 'themselves' bears the focus of the sentence. Thus, through the cleft-structure, this suggested translation conveys the sense of the original. The feasibility of this, however, depends on the general context.

According to Halliday, since the above example is declarative in its unmarked order, there will be no emphasis on any element except the unmarked focus on the final lexical element. In respect to this type of English structure viz. SVO in these translations, there is another way to convey the emphasis of the object of the sentence. This is through considering the ellipted object as in the suggested translation given below (the full clause is 'themselves they harmed'):

- *They did not harm Us but themselves.*

The feasibility of this also depends on the general context.

Example 7: (سورة الصافات ٤٧: ٣٧) *Sûra 37:47*

لَا فِيهَا {غَوْلٌ} وَلَا هُمْ عَنْهَا يُنْزَفُونَ -

Parsing:

لَا: Negative particle.

فيها: Preposed *khavar*/predicate.

غول: Mubtada`/subject.

و: Conjunctive particle.

هم: Mubtada`/subject.

عنها: Prepositional phrase.

ينزفون: Verb in the passive voice, with واو الجماعة as the *fā'il*/subject of the passive. The clause of ينزفون is *khavar*/predicate of هم in the passive voice.

Comment on the Example:

The prepositional phrase فيها in it/from it is focused. It is placed before the word غَوْلٌ headiness to indicate particularisation, and is used to mean that 'unlike the alcoholic drink of this life, the wine of paradise is free from headiness'. It is also noticed that the second clause exhibits non-canonical word order, such that the prepositional phrase عنها is fronted before the predicate ينزفون. The reason for this, I believe, is to keep the rhyme (or the last letter i.e. the نون *Nūn*) of the clauses. The first clause is what concerns us more here. The Hallidayan analysis can be applied to the relevant clause, as follows:

غول	فيها	لا
subject	complement/predicate	adjunct
rheme	theme (marked)	

The above clause is of the nominal type. It has no verb at all. Halliday's model does not discuss clauses of this type, because they do not exist in English. However, Halliday's analysis can be applied to this clause as if it contains a verb (predicator, Halliday's term). It shows clearly that the prepositional phrase is thematized, hence it is focused.

Comment on the Translations: Sûra 37:471-Trans. "D"

It will neither dull their senses nor befuddle them. (p. 314)

2- Trans. "A"

[Free from] {headiness}; Nor will they suffer intoxication therefrom. (p. 1348)

3- Trans. "H"

Neither they will have "Ghoul" (any kind of hurt...) from that, nor will they suffer intoxication therefrom (p. 657)

4- Trans. "P"

[Wherein] there is no {headache} nor are they made mad thereby.(p. 320)

5- Trans. "R"

[It shall not] {oppress the sense}, nor shall they therewith be drunken. (p. 298)

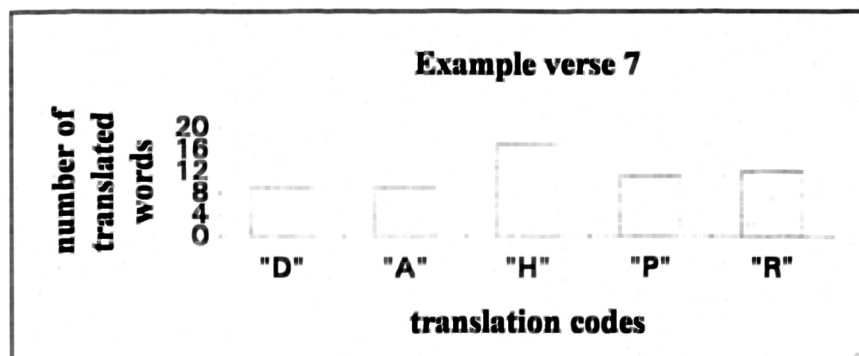
a) General Analysis:**1- Linguistic analysis**

One characteristic of the Arabic of the Qur'ân is to give a broad meaning in few words. This holds true in the Arabic example mentioned above. The Arabic word غول has more than one meaning. It is used to mean headache or bellyache. It also means intoxication and any kind of hurt. Ad-Dhâhâk and Ibn Cabbâs say that the word غول indicates four meanings altogether, headache, urinating intoxication and vomiting (Ibn Kathîr, v. 4, 1992: p. 8). Therefore there is no fully adequate one-word translation of this word. Trans "D" gives the general meaning of the Arabic sentence. Moreover, the two separate clauses in the Arabic sentence have been joined in one clause with a single subject. Trans "H" transliterates the Arabic word غول as if the translators realise that this word is not adequately translatable. Nevertheless, they give a general explanation of it. One of the respondents chooses Trans "D" as the best, but he comments that "intoxicate" is better than "befuddle". Trans "D" and "R" do not transfer the form of prepositional phrase فيها; rather they transfer only the meaning of it.

2- Descriptive statistical analysis

The figure below shows that Trans "H" consists of 17 words, while Trans "R" and "P" consist of 12 and 11 words respectively. Trans "D" and "A", on the other hand, consist of 9 words each. The mean number of words in the translations is 10.6. The standard

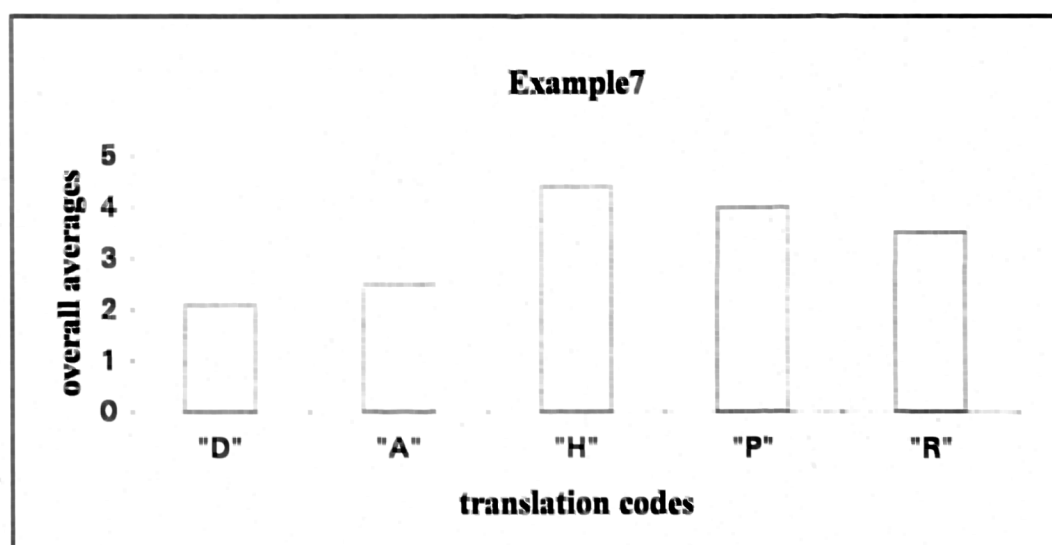
deviation is $\approx \pm 3$ words. This means that Trans "H" is the most redundant and Trans "D" and "A" are the least redundant as far as the number of words is concerned.



Comparison of the number of words of all translations

According to one of the respondents, only Trans "D", and to a lesser degree Trans "A", seem to be stylistically acceptable as modern English. The results of the questionnaire regarding the style are as follows (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	9	1	-	2.1
"A"	7	2	1	2.5
"H"	-	3	7	4.4
"P"	2	2	6	4
"R"	1	6	3	3.5



Comparing these results with the number of words in each translation as mentioned above, it can be noted that there is a correlation between these results and the number of words. Trans "D" and "A", the least wordy, have been selected as the most elegant. Trans "P" and "R" which are more wordy than Trans "D" and "A" have come in the second stage next to Trans "D" and "A". Trans "H", on the other hand, the most wordy, has been selected as the least elegant.

b) Specific Analysis:

Trans "D", "H" and "R" follow the English theme-rheme sequence. As pointed elsewhere this sequence is unmarked. The use of elements such as the finites 'will' and 'shall' does not, in fact, give the emphasis that exists in the original, but rather merely indicates futurity. These translations can be analysed as follows:

Trans "D":

It	will	neither	dull	their senses
subject	finite	adjunct	predicator	complement
theme	rheme			

Trans "H":

Neither	they	will	have	"Ghoul"...	from that
adjunct	subject	finite	modal	complement	complement
theme		rheme			

Trans "R":

It	shall	not	oppress	the sense
subject	finite	adjunct	predicator	complement
theme	rheme			

The above analysis shows, from Halliday's point of view, that all themes in the three clauses which are subjects, are unmarked. This indicates that these translations fail to signal the emphasis shown in the source text.

Trans "A" and "P", which adopt a different structure, can be analysed as follows:

Trans "A":

Free from headiness
rheme

Trans "P":

Wherein	there	is	no	headache
adverb	subject	finite	adjunct	complement
theme		rheme		

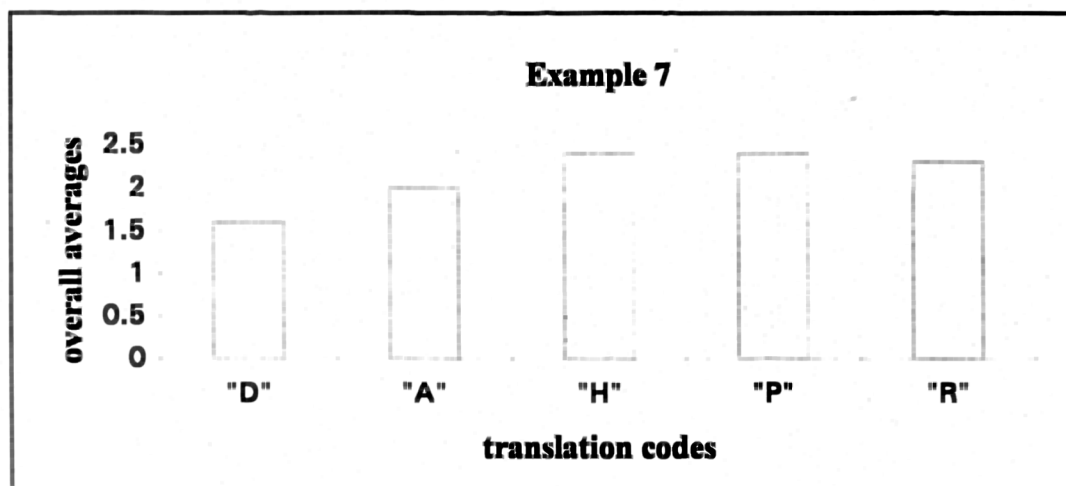
The clause 'free from headiness' has no subject. Thus, for Halliday (1985: p. 63) it is rhematic only. It has no thematic structure. According to Halliday (*op. cit.*) the clause of such a structure is elliptical. To be more precise, this type of ellipsis is called 'anaphoric ellipsis', such that some part of the clause is presupposed from what is said in the preceding clause. Accordingly, the part presupposed from the preceding sentence can be formulated as the following:

It	is free from headiness
theme	rheme

Halliday (*op. cit.*) argues that a clause such as 'Down the town' has no thematic structure; therefore it consists of rheme only. The theme is presupposed from the preceding clause as in 'said Goody Brown; "Its down the town" '. The rheme structure is marked. This means that Trans "A" succeeds in signalling the emphasis of the original text as well as the sequence of the elements. It should be taken into account, however, that the relevant Arabic clause is in the negative, whereas this translation is in the affirmative. The English might be regarded as negated in meaning, but affirmative in form.

Trans "P" uses the existential word 'there' because of the need for a subject. Thus this translation succeeds in emphasising the adverb 'wherein' by thematizing it before the subject as a part of the clause (in accordance with the Hallidayan analysis). Besides this, the English clause resembles the original text in using the negative form. On the basis of this analysis, Trans "P" is considered the best in giving the intended meaning and the form of the source text. However, the practical analysis, as given below, shows that Trans "D" is considered best in transferring the original rhetorical purpose and Trans "P" is among the worst (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	5	4	1	1.6
"A"	2	6	2	2
"H"	-	6	4	2.4
"P"	1	4	5	2.4
"R"	1	5	4	2.3



The correlation between wordiness, style and conveying of the intended effect is very clear here. Trans "D" and "A", the least wordy and the most elegant, have been selected here as the best in conveying the rhetorical purpose of the original. Trans "H", on the other hand, the most wordy and the least elegant, has been selected as the worst in conveying the rhetorical force as the original. Trans "P" is also considered among the worst. Trans "R" comes in the middle in all, the number of words, the style and the conveyance of the rhetorical purpose of the original.

7.2.2. Emphasis

Example 8: (القمر ٥٤:٤١) Sûra 54:41

﴿وَلَقَدْ جَاءَ عَالِ فِرْعَوْنَ [النَّذْرُ]﴾ -

Parsing:

The structure of this verse is very simple. It can be analysed as the following:

و : Conjunction or introductory particle.

لَقَدْ : Emphatic particle.

جاء : Verb in the perfect mood.

عَالِ فِرْعَوْنَ : Object

النذر : Fâ'il/Subject

Comment on the Example:

The above parsing of the sentence shows that the order of the elements in this example is: [V + O + S]. It has been said before that the canonical position of the object is after the subject. So we have here a non-canonical order. The usual rhetorical purpose of fronting the object is for particularisation. But, since the rhetorical purpose can only be understood from the meaning of the sentence in context, we cannot say that the rhetorical purpose here indicates particularisation, because warnings came to the People of Pharaoh as well as to other people, as is pointed out in the Holy Qur`ân itself (54:33):

﴿كَذَبَتْ قَوْمُ لُوطٍ بِالنَّذْرِ﴾

The people of Lut rejected (his) Warnings (Ali: p.1653)

Thus the sense of particularisation cannot be applied here. By considering the verses which come before and after this verse, we can easily realise that these verses have the same rhyme:

﴿فَذُوقُوا عَذَابِي وَنَذْرُ (٣٩) وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (٤٠) وَلَقَدْ جَاءَ

عَالِ فِرْعَوْنَ النَّذْرُ (٤١) كَذَبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ (٤٢)﴾

*So taste ye My chastisement and my warnings * And We have indeed made the Qur`an easy to understand and remember. Then is there any that will receive admonition? * To the people*

*of Pharaoh, too, aforetime, came warners (from Allah). * The (people) rejected all Our Signs; but We seized them with the seizure of a Mighty, Powerful.* (Ali, pp. 1654-55)

Since the object **آل فرعون** 'the people of Pharaoh' does not end with the same rhyme, it is replaced by the subject which ends with the same letter as the other neighbouring verses. I believe also, that the marked order of the sentence gives a sense of emphasis to the fronted object **آل فرعون**.

The translators of this verse should bear in mind these purposes while translating into other languages. However, it is hard if not impossible to transfer the rhyme of the source into the target language. It can be achieved, in certain texts, but often either at the expense of the meaning or at the expense of other grammatical or stylistic considerations. The translator should decide whether he wants to transfer the form or the substance of the original. In our case *i.e.* the Qur'anic text, it is acceptable to sacrifice the form in order to retain the meaning if it is impossible to have them both in the target language. On the basis of this, we would not expect the translators of the Arabic clause mentioned above (example 8) to transfer the Arabic rhyme into their renderings but rather to give the meaning of the original by focusing on the object of the English clause.

Comment on the Translations: Sûra 54:41

1- Trans. "D"

[To Pharaoh's people] also came {the warnings}. (375)

2-Trans "A"

[To the People of Pharaoh], too, aforetime, came {Warners} (from Allah) (p. 1655)

3-Trans. "H"

And indeed, {Warnings} came to [the people of Pharaoh] (through Moses and Aaron) (p.791)

4- Trans. "P"

And {warnings} came in truth unto [the house of Pharaoh]. (381)

5- Trans. "R"

To [the people of Pharaoh] also came {the threatenings}. (361)

a) General Analysis:

1- Linguistic analysis

Trans "D" adds the word 'also' which has no correspondent in the original and fails to translate the emphatic particle **لقد** which is in the original and which is very important in Arabic to emphasise the event. 'Aforetime' is archaic in Trans "A", as is 'unto' in Trans "P". 'Indeed' in Trans "H" and 'in truth' in Trans "P" seem to be an attempt to translate **لقد**.

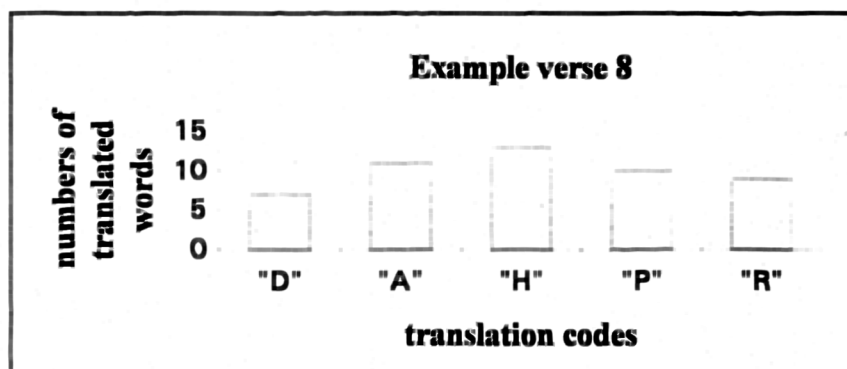
The word **النذر**, the *fâ'il*/subject in the Arabic verse could be either a verbal noun of **نذر** in which case it would be translated as 'warning' or 'warnings' as in Trans "D", "H" and "P", or it could be a plural of the word **نذير** in which case it is best translated as 'warners', as in Trans "A". The latter proposal is more acceptable because **النذر** or the 'warners' mentioned in the Arabic text are, in fact, the Messengers of Allah especially Moses and Aaron (cf. **الشوكاني**/Aš-Šawkânî, 1964: v. 5, p. 128 and **الزمخشري**/Az-Zamakhšarî, 1987: p.439). Trans "R" uses a different term in translating the Arabic word **النذر**, namely the word 'threatenings'. In fact, the messengers came to warn the people rather than to threaten them. Besides this, the use of 'threatenings' as a countable noun in Trans "R" is odd. Therefore, the word 'warnings' or 'warners' better represents the Arabic word **النذر** than the word 'threatenings' that is rendered by translation "R".

The prepositional phrase 'from Allah' is added between two brackets in Trans "A". This, I believe, has been done to clarify that these warners are coming from Allah. This meaning, however, can be realised from the whole context. The phrase between two brackets *i.e.* 'through Moses and Aaron', in Trans "H", is an explanatory comment which is not in the original, but is added to explain that the Warnings are from the two Messengers of Allah, Moses and Aaron. As I have suggested elsewhere (cf. the analysis of Example 1), the best place for such comment is in the footnotes at the end of the page.

The translation of the particle **لقد**, in Trans "P", is inaccurate. It is true that the prepositional phrase 'in truth' gives the impression of emphasis, but it is still not the right translation of the Arabic particle. Translating the Arabic **آل فرعون** as 'the house of Pharaoh' is also inaccurate. All the exegetes of the Holy Qur'ân explain that the Arabic means both Pharaoh and his people (cf. for example Aš-Saʿdî, 1988, v. 5: p.144).

2- Descriptive statistical analysis

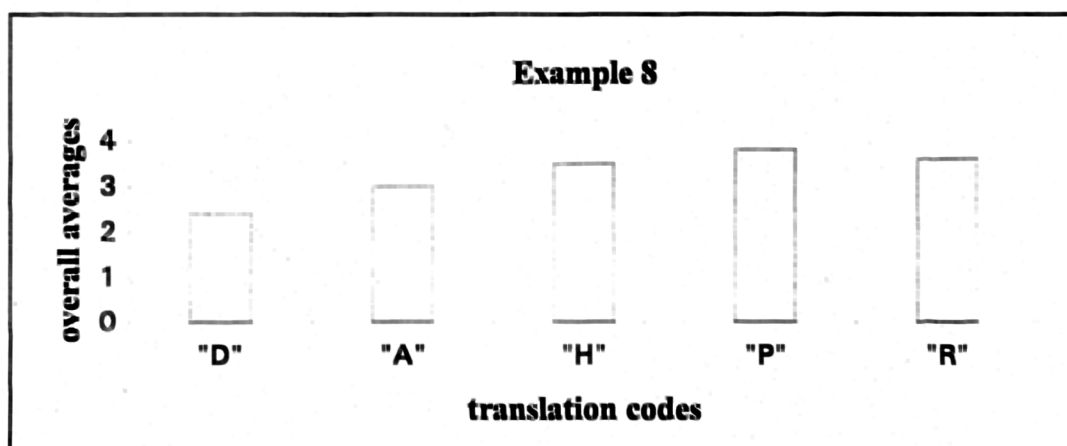
The number of words in each translation is as follows: Trans "H" 13 words, Trans "A" 11 words, Trans "P" 10 words, Trans "R" 9 words, and Trans "D" 7 words. The mean number of words in all translations is therefore 10. The standard deviation is $\approx \pm 2$ words. Accordingly, Trans "H" is the most redundant while Trans "D" is the least (*cf.* figure below).



Comparison of the number of words of all translations

As regards style, Trans "D", as expected, using simple and clear words is the most elegant, while Trans "P" is the least (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	8	1	1	2.4
"A"	4	4	2	3
"H"	3	3	4	3.5
"P"	2	3	5	3.8
"R"	2	4	4	3.6

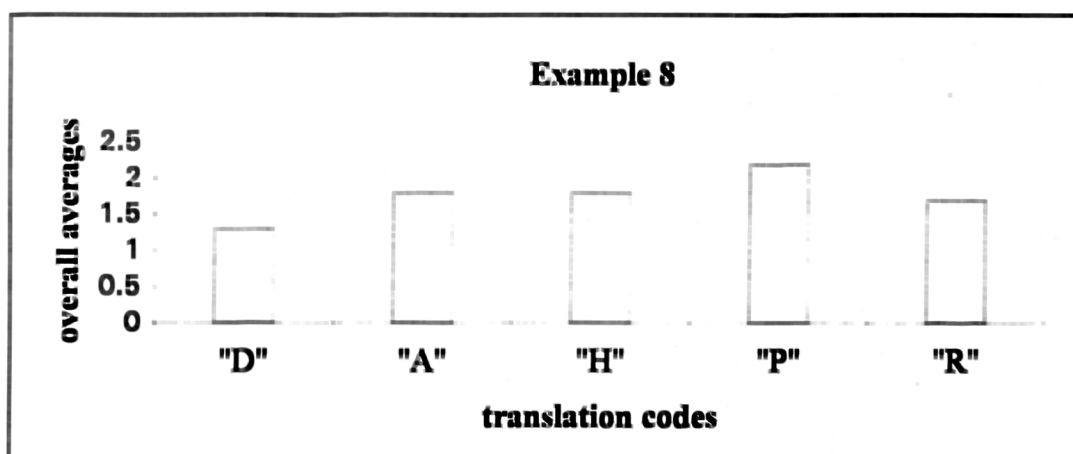


Trans "D" is the least wordy and also the most elegant. Trans "A" has been selected as a second choice. Trans "H" which is the most wordy, has been selected here as a third choice. Trans "R" and then "P" which are among the least wordy, have been selected here as the least elegant. The neatness in style in Trans "D", I believe, is among the reasons that led the respondents to choose it as the most elegant. The word 'threatenings' in Trans "R", as pointed out by one of the respondents, and the use of the archaic structure in Trans "P", are reasons to choose these translations as least elegant.

b) Specific Analysis:

Trans "D", "A" and "R" partially succeed in following the order of the original. The results of the specific part of the questionnaire are as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	8	1	1	1.3
"A"	4	4	2	1.8
"H"	4	4	2	1.8
"P"	2	4	4	2.2
"R"	4	2	3	1.7



The correlation between wordiness, style and conveyance of the intended meaning is, to a great extent, constant. Trans "D", the least wordy and the most elegant, has been selected here as the best in conveying the intended meaning as the original. Trans "R", "A" and "H", on the other hand, come in the middle. Trans "P", the least elegant, has also been selected as the worst in conveying the same intended meaning as the

original Arabic. I think that the inelegant style of Trans "P" lead the respondents to consider it the worst in conveying the intended message of the original.

The grammatical structure of the clause in question in Trans "D", "A" and "R", is [Pp.[O] + V + S]. If this clause is rearranged, the English canonical order will be [S + V + Pp.[O]]. Halliday (1985: pp. 45 and 190) emphasises that prepositional phrases functioning as adjuncts in the clause may occur initially as marked theme. In support of his point, Halliday gives the following example:

on the radio	I	heard	good news
adjunct	subject	predicator	complement
theme (marked)	rheme		

If we refer to the clause in question, we will notice that the prepositional phrase occurring in initial position of the clause is not functioning as an adjunct but rather as an object of the verb 'came'. However, it is also a marked theme. In fact "The fronting of OBJECTS and COMPLEMENTS is MUCH MORE MARKED than the fronting of ADJUNCTS in English because objects and complements are fairly RESTRICTED in position" [my emphasis] (Baker, 1994: pp. 133-34. *cf.* also Halliday, 1985: pp. 45-46), while adjuncts are fairly mobile in English. The prepositional phrase 'To Pharaoh's people' or 'To the people of Pharaoh' as in Trans "D", "A" and "R" is the marked theme and the rest of the clause is the rheme (or the remainder/ the non-subject theme as Halliday sometimes calls it). By fronting the object, the prepositional phrase, the translator gives a flavour of emphasis to it which resembles the purpose of changing the canonical order of the elements of the Arabic text. The analysis of the three translations is as follows:

Trans "D"	to Pharaoh's people	also	came the warnings
Trans "A"	To the People of Pharaoh	too aforetime came	warners
Trans "R"	To the people of Pharaoh	also	came the threatenings
	marked theme	(adjunct)	rheme

Through the use of this marked order, which resembles the order of the original text, the focus is placed on the prepositional phrase 'to Pharaoh's people' exactly as it is in the Arabic text. Preposing the prepositional phrase in the English clause is not highly marked just as preposing the object in the above Arabic example is not highly marked. Therefore the translators succeed in retaining the sense of emphasis in their renderings.

Trans "H" and "P", on the other hand, follow the unmarked order of the English sentence. Trans "H", for example, can be analysed as the following:

And		indeed	Warnings	came	to the people of Pharaoh
			subject	predicator	complement
conjunction	adjunct		theme	rheme	
theme			rheme		

According to the questionnaires, as far as the rhetorical purpose is concerned, Trans "H" is equal to Trans "A". However, unlike Trans "D", "A", and "R", the structure adopted by Trans "H" is unmarked. Halliday (1985: p.51 and p.46) points out that there are some items which are inherently thematic. Conjunctions are examples. Halliday (*op. cit.*) emphasises that since these items have to come first and have no function as subject, adjunct or complement, the speaker has the choice of which element to put next to the conjunction; and whatever item is chosen to follow will still have a thematic flavour. Therefore, in the above example, the only reason for putting the adjunct 'indeed' before the subject is to give it thematic status. Putting the adjunct 'indeed' in an early position is a device used to convey the emphasis which exists in the Arabic text and is represented by the Arabic emphatic particle **لقد**, although the English word 'indeed' produces a different type of emphasis. However the clause remains in its unmarked state. By contrast, in the original text, the sentence is in its marked state where the object is fronted before the subject; hence the strong emphasis lies on the object of the clause as explained above.

To summarise then, in terms of word order, I believe that Trans "D", "A", and "R" succeed in approaching the intended meaning of the Arabic clause in its non-canonical word order. Among these, according to one of the respondents, Trans "D" is the best: "it conveys meaning, emphasis and is a nice neat sentence". In contrast, Trans "H" and "P" are fairly far from giving the same message as the original text.

Example 9: (سورة الرعد ١٣: ٢٣) *Sûra 13:23*

﴿أُولَئِكَ لَهُمْ عَقَبَى الدار * [جَنَاتُ عَدْنٍ] يَدْخُلُونَهَا﴾

Parsing⁴:

أُولَئِكَ: *Mubtada'*/subject.

لَهُمْ: Preposed *khabar*.

عَقَبَى: Annex

الدار: Annexed.

عَقَبَى الدار: *Mubtada'*/subject.

أُولَئِكَ *khabar*/predicate of the subject عَقَبَى الدار.

هي *khabar* of an ellipted *mubtada'*/subject جَنَاتُ عَدْنٍ. Or fronted object⁵.

يَدْخُلُونَهَا: Verb with واو الجماعة as its subject.

Comment on the Example:

The phrase جَنَاتُ عَدْنٍ *Gardens of Eden* is placed first in the second verse. The canonical order of this sentence is يَدْخُلُونَ جَنَاتِ عَدْنٍ. In this context, Arabic grammar allows non-canonical word order such that the object is placed in the initial position, while leaving a coreferential pronoun in the verb as in the verse above. The rhetorical purpose of this type of word order in this context, is to give emphasis to this phrase and also to explain and describe the sentence before it.

Comment on the Translations: Sûra 13:23**1-Trans. "D"**

These shall have a blissful end. {They shall enter} [the gardens of Eden] (p. 177)

2- Trans. "A"

For such there is the final attainment of the (eternal) Home. [Gardens of perpetual bliss]: {they shall enter there} (p. 680)

3- Trans. "H"

For such there is a good end. [Everlasting Gardens of 'Adn Paradise'] {which they shall enter}. (p. 363)

4- Trans. "P"

Theirs will be the sequel of the (heavenly) Home. [Gardens of Eden] {which they enter}. (p. 184)

5- Trans. "R"

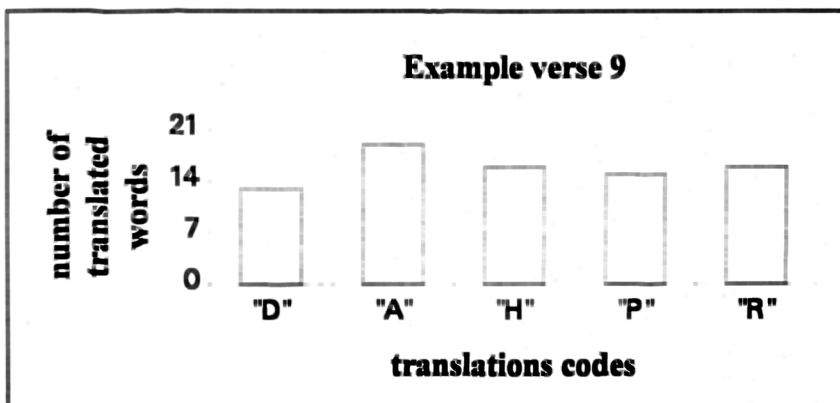
For these is the recompense of that abode. [Gardens of Eden]-into {which they shall enter}. (p. 160)

a) General Analysis:**1- Linguistic analysis**

The meaning of the Arabic sentence is very simple and very clear. However, the translators differ in their choice of words to give the intended meaning of the original as understood by them. This can be seen in translating the Arabic demonstrative noun أولئك and phrase عقبى الدار. Trans "D", "H" and "R" give only the general meaning of the Arabic phrase عقبى الدار. The use of 'sequel' as a translation for عقبى in Trans "P" is odd. Trans "A", on the other hand, succeeds in giving the literal meaning of the original without affecting the stylistic and grammatical aspects of the English. From a stylistic point of view, Trans "H" and "R" read most naturally.

2- Descriptive statistical analysis

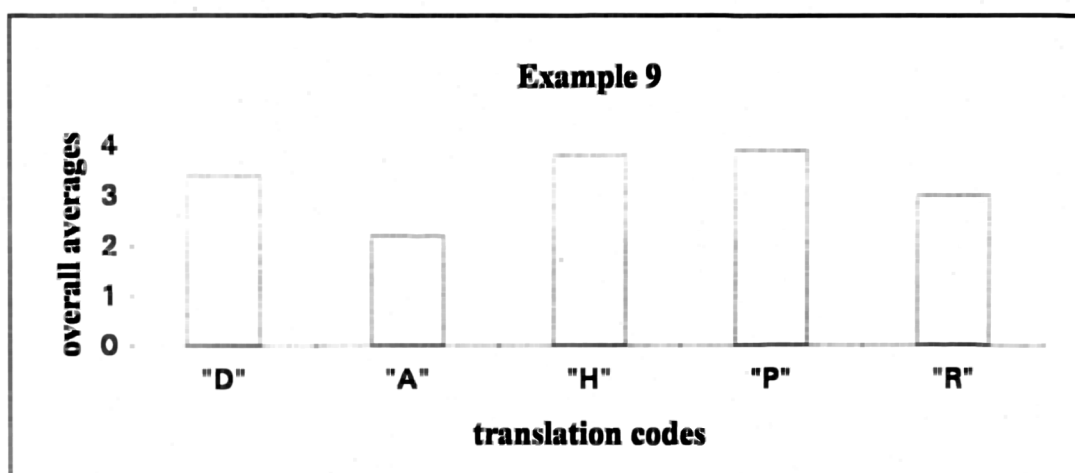
The figure given below shows that Trans "A" is the most redundant with 19 words. In the middle come Trans "H" and "R" with 16 words each, and then Trans "P" with 15 words. Trans "D" is the least redundant with 13 words. The mean number of words in all translations is 15.8. The standard deviation is $\approx \pm 2$ words.



Comparison of the number of words of all translations

From a stylistic point of view, the questionnaire gives the following results (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	4	2	4	3.4
"A"	8	2	-	2.2
"H"	2	3	5	3.8
"P"	1	4	5	3.9
"R"	4	4	2	3



Here, there is something of an inverse correlation between wordiness and style. Trans "A" the most wordy, has been selected as the most elegant, while Trans "D" and "P" the least wordy, have been stylistically selected among the worst. One of the respondents describes the English style of Trans "P" as "unnatural". Trans "A", "R" and to some extent "D", on the other hand, read, for him, "more naturally".

b) Specific Analysis:

Excluding Trans "D", all the other translations are identical in following the order of the original. Trans "D" preserves the typical order of the English sentence structure putting no sense of emphasis on the English equivalent of the Arabic phrase جنات عدن. The translator apparently uses the finite verb 'shall' not in order to transfer the meaning of emphasis which lies in the Arabic phrase جنات عدن to his rendering, but to convey a sense of futurity. As regards the other translations, they can be analysed in terms of Halliday's model as the following:

Trans "A"	Gardens of perpetual bliss		they	shall	enter	there
	rheme		theme	rheme		

This analysis indicates that this sentences has to be regarded as two sentences as is the case with the Arabic example. As a matter of fact, the presence of 'there' means it cannot be taken as relative clauses as are the other three translations mentioned below. Or, simply it is used to translate the Arabic suffixed pronoun **ﻟﻬﺎ**. The former possibility means that the first sentence 'Gardens of perpetual bliss' consists only of rheme; it is a themeless sentence. According to Halliday (1985, p. 49) the theme of such a structure is left implicit (*cf.* example 1 p. 9). The meaning could be something like 'It is'. This can be realised simply from the form of the clause. However constructing a themeless clause, and preposing it before the subject 'they' in order to be read as one sentence, while as noted above, it is two sentences, gives a sense of emphasis to the rhematic clause 'Gardens of perpetual bliss' as its equivalent in Arabic. The form is also very near to the Arabic sentence.

Trans "H"	Everlasting Gardens of 'Adn Paradise'	which	they	shall	enter	
Trans "P"	Gardens of Eden	which	they		enter	
Trans "R"	Gardens of Eden	into which	they	shall	enter	
	topical	structural	interspers- onal	finite		
	ellipted subject	relative	subject		predicator	adjunct
	new	given				
		theme		rheme		
	preposed theme (marked)	rheme				

The above analysis shows that the phrase 'Gardens of Eden' (or its equivalent) in the four translations is an ellipted subject. The phrase before it, 'the recompense of that abode' (or its equivalent in the four translations) is a subject with ellipted predicate [*i.e.* marked rheme with ellipted theme]. Or the phrase 'Gardens of Eden' (or its equivalent) in the four translations could also be what Halliday (1967) calls substitutive theme (or preposed theme as some linguists call it. *cf.* also Baker 1994: p. 139. Compare 'These documents, the fitter sent them to the office', *op. cit.*: p. 140). This means that the object of the sentence is placed in initial position in the above three translations (analysed in the above figure). According to Halliday (1967c, 1985& elsewhere) this is a 'marked theme' (*cf.* 2.4.2.2.). Marked theme, as mentioned earlier, conveys the piece of information which is considered, from the speaker's point of view, new information. Thus it bears the focus of the message. The speaker,

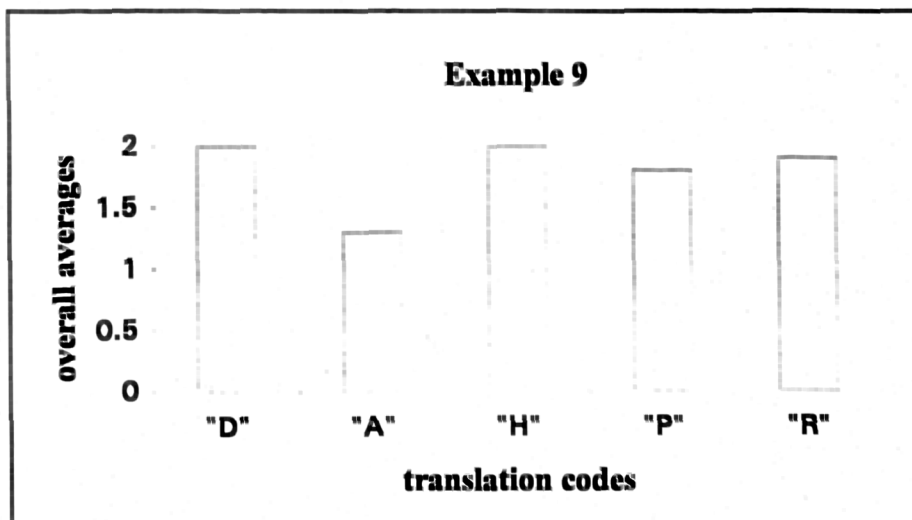
according to Halliday (*op. cit.*), can emphasise any element of the sentence, other than the subject, by thematizing it. This means that these translations succeed in putting marked emphasis on the equivalent of the Arabic phrase **جَنَاتِ عَدْن** by thematizing it.

A third possible analysis has to do with apposition⁶. According to Halliday (1985: p. 41) a sentence like:

Language - human speech - is an inexhaustible abundance of manifold treasures.

has as its theme the nominal group complex *language - human speech*, consisting of two nominal groups in apposition (*cf. op. cit.*). According to this analysis the nominal group complex in Trans "A", "H", "P", and "R", *the recompense of that abode Gardens of Eden* (or its equivalents) is the theme consisting of two nominal groups in apposition. The results from the tested English speakers are as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	4	2	4	2
"A"	8	1	1	1.3
"H"	4	2	4	2
"P"	4	4	2	1.8
"R"	3	5	2	1.9



The analysis given in the general section compared to this analysis shows that there is a correlation between style and conveying the intended meaning. Trans "A", the most

elegant has been selected as the most accurate in reflecting the original. There is also an inverse correlation. Trans "P", the least elegant, has been selected among the best in conveying the rhetorical force of the original. Perhaps the interest of the translator in conveying the same intended message as the original leads him to scarify the style of his rendering. Trans "D", "H" and "R", on the other hand, which stylistically read more naturally than Trans "P", are probably less effective in relaying the intended rhetorical effect of the original.

7.2.3. Importance

Example 10: (الزمر ٣٩ : ٦٤) Sûra : 39:64

﴿قُلْ أَوْفِرْ لِلَّهِ تَأْمُرُونِي {أَعْبُدُ أَيُّهَا الْجَاهِلُونَ} -﴾

Parsing:

قل : Verb in the imperative mood.

أ : Denial interrogative particle استفهام إنكاري .

مضاف : Preposed object. It is the annex غير .

الله : Annexed مضاف إليه .

تأْمُرُونِي : Verb in the imperfect mood + *fâ'il* (subject) + Object.

أَعْبُدُ : Verb in the imperfect mood with the *fâ'il* as the implicit first singular personal pronoun 'I'. Its object is the preposed غير الله .

أيُّهَا : Vocative.

الْجَاهِلُونَ : Substitute of أيُّهَا .

Comment on the Example:

In this verse the object غير other than, which is annexed to the word الله Allah, comes at the beginning of the sentence before its verb أَعْبُدُ and the implicit subject أنا I.

This gives us the following structure: [O + V + S]. If the sentence were to be rearranged into its canonical order, it would be:

أَتَأْمُرُونِي {أَعْبُدُ} [غير الله]

The structure of the second clause. *i.e.* أعبد غير الله is: [V + Impl. S + O] which is a canonical structure of an Arabic sentence. In terms of theme and rheme, the Hallidayan analysis can be applied to the Arabic example as follows:

أ	ف	غير الله	تأمروني أعبد أيها الجاهلون
theme (marked)			rheme

According to the above analysis, the sentence involves marked order since the object is in the theme position. The non-canonical order of the object in the above example has been produced to give a rhetorical purpose. As suggested above, the rhetorical purpose of this preposing is to show the importance of the object and to give more attention to it. If the translator does not realise this purpose and this meaning in translating this verse, his rendering will not be accurate. On the basis of our explanation of the above verse, we will examine the five translations and see if they succeed in giving an accurate meaning or not.

Comment on the Translations: Sûra 39:64

1- Trans "D"

Say: 'Ignorant men! Would you bid me {serve a deity} [other than God?]' (p. 327)

2- Trans "A"

Say: "Is it someone [other than Allah] that ye order me to {worship}, O ye Ignorant ones?" (1416).

3- Trans "H"

Say (O Muhammad to the polytheists, etc.) "Do you order me to {worship} [other than Allah], O you fools? (687)

4- Trans "P"

Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah? O ye fools! (333)

5. Trans. "R"

Say: What! do ye then bid me {worship} [other than God], O ye ignorant ones? (312)

a) General Analysis:**1- Linguistic analysis**

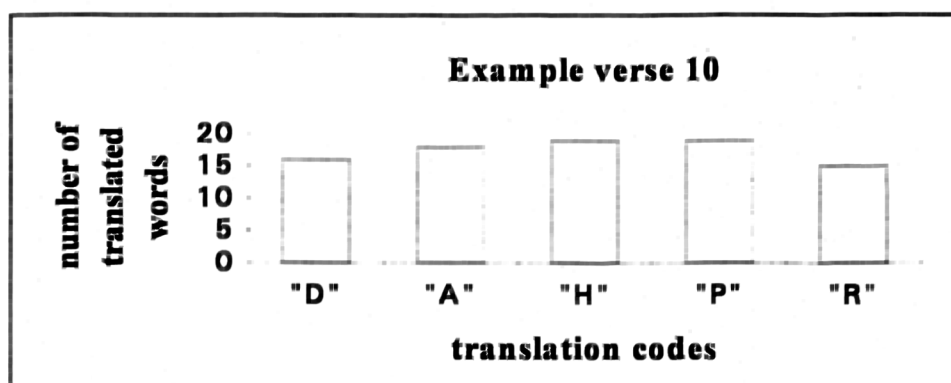
The use of 'ye' in Trans "A", "P" and "R" is archaic. Unlike the other four translations, Translation "D" has deviated from the form of the original when it puts the phrase 'Ignorant men' at the beginning while it is at the end of the clause in the original text. It seems there is no good reason for putting this phrase at the beginning since English allows it to be at the end as Arabic does. Besides, thematizing this phrase in English gives it strong emphasis which does not exist in its equivalent in the Arabic text. The translator also fails to translate the vocative particle in **أيها الجاهلون**. It is true that this particle can be omitted in English, as well as in Arabic, as one could say either 'Oh, John' or 'John'; but in religious translation, the translator should transfer as much as he is allowed by the rules of the target language, all the syntactic (including lexical items) and semantic aspects of the source text into the target text. However, counterbalancing this, it should be noted that the use of 'Oh' (and even more so 'O') is archaic. Moreover, translating the Arabic word **الجاهلون** as 'ignorant ones' as suggested by Trans "A" and "R" or 'fools' as suggested by Trans "H" and "P", is more accurate than 'ignorant men' as suggested by Trans "D"; the literal Arabic translation of the latter is **الرجال الجهلاء**.

It can be argued that the Arabic word **الله** is mistranslated by Trans "D" and "R". The discussion of this has been given in the analysis of Example 1 above. The phrase 'other than' cannot standardly function as an object in English. This makes Trans "H", "P" and "R" read oddly.

Trans "P" places the question mark before the correspondent of Arabic phrase **أيها الجاهلون** and not after it as the other translations have done. In an apparent attempt to convey the meaning of **استفهام إنكاري** *denial interrogative* (i.e. interrogative implying a negation) that is implied in the Arabic text, Trans "R" adds the word 'what' at the beginning and the question mark at the end of the translation. The word 'what' also seems to be used to give a sense of surprise. However, this use seems odd.

2- Descriptive statistical analysis

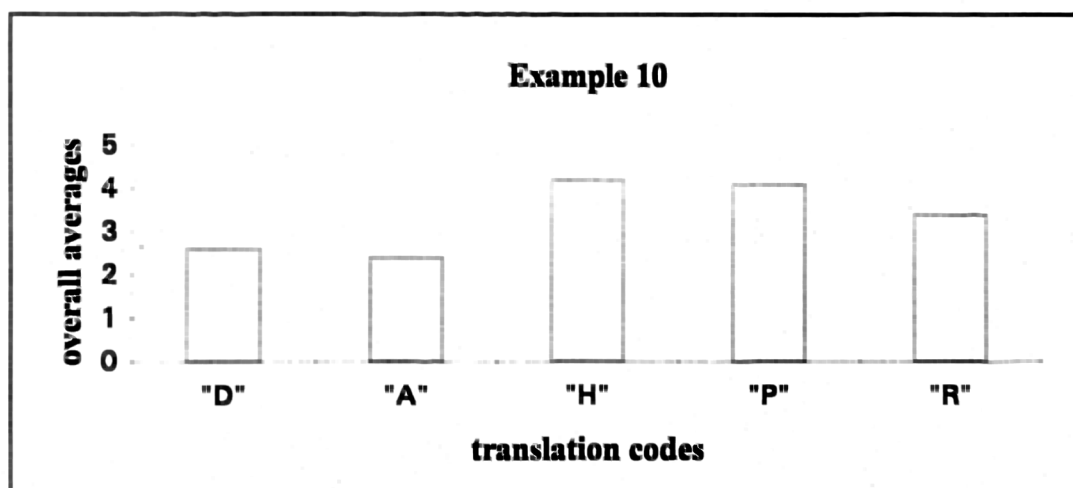
The number of words in each translation can be counted as follows: Trans "H" and "P" 19 words each. Trans "A" 18 words and Trans "D" 16 words and Trans "R" 15 words. The mean number is 17.4. The standard deviation is $\approx \pm 1$. Thus, Trans "H" and "P" are the most redundant, whereas Trans "R" is the least (*cf.* figure given below).



Comparison of the number of words of all translations

To examine the style of the five translations consider the following (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	6	3	1	2.6
"A"	8	1	1	2.4
"H"	-	4	6	4.2
"P"	1	3	6	4.1
"R"	4	2	4	3.4



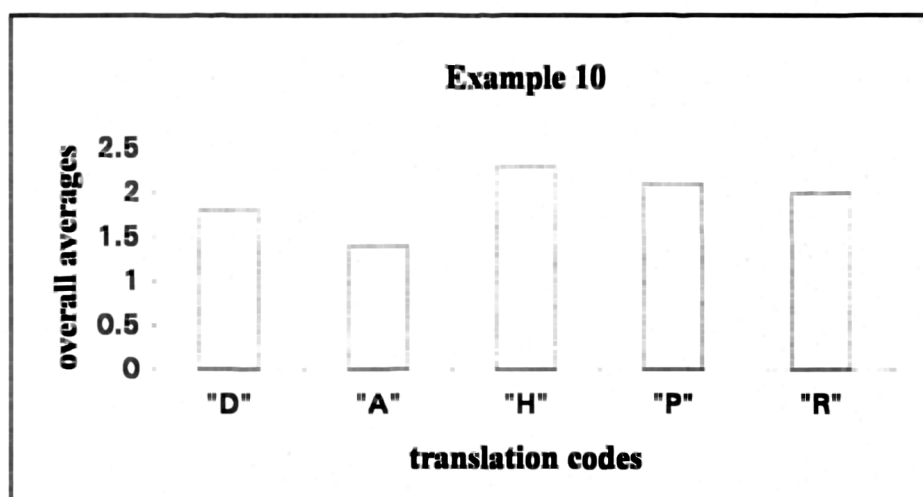
According to the questionnaire results, then, the style of Trans "D", "A" and to a lesser degree Trans "R", which are least wordy, is fairly natural, while Trans "H" and "P", which are most wordy, is unnatural. As mentioned earlier and as pointed out by some of the respondents, the over wordiness in Trans "H" and the use of archaic words and

unnatural structure in Trans "P" are among the reasons that lead the respondents to select them as inelegant translations.

b) Specific Analysis:

In consulting the questionnaire, the results are as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while a translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	4	4	2	1.8
"A"	7	2	1	1.4
"H"	1	5	4	2.3
"P"	2	5	3	2.1
"R"	3	4	3	2



There is a constant correlation between wordiness, style and conveyance of the intended meaning. Trans "A", "D" and "R" the least wordy and the most elegant have been selected as the best in conveying the intended meaning as the original. Trans "P" and "H", on the other hand, the most wordy and the least elegant have been selected as the worst in conveying the rhetorical force of the original. Thus, according to the above analysis, Trans "A" is among the best in relaying the intended meaning as the original. It tries to keep the same order of the original. The phrase 'other than Allah' is fronted in order to convey the same meaning of the original. To signal the strong emphasis of fronting the object in the Arabic text and to have the form of the interrogative, Trans "A" uses the cleft sentence. The complement 'some one other than Allah' is thematized by putting it first (*cf.* Halliday: 1985: p. 59). The Hallidayan analysis can be applied to the English clause in Trans "A" as follows:

Is it	someone other than Allah	that ye	order me to worship
		theme	rheme
theme (marked)		rheme	

Thus, fronting the phrase 'other than Allah' in the English translation draws attention to it and gives it more importance than if it is placed in its canonical position. This translation, then, succeeds in keeping almost the same order as the source text and in conveying the same meaning as the original.

Trans "H", "P" and "R" follow the unmarked order of the English sentence. Therefore, only the interrogative form that has been transferred into the English clause, while the rhetorical purpose resulting from thematizing the object has not been respected by these two translations.

As is clear from the explanatory brackets that Trans "D" does not keep the same order as the original. The verb 'serve' which is a translation of the Arabic word **أعبد** comes before the phrase 'other than God' which is a translation of the Arabic **غير الله**. So the translator fails to convey the form as the Arabic text.

Example 11:

(سورة الإخلاص ١١٢:٤) *Sûra 112:4*

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا ۖ أَحَدٌ﴾ -

Parsing:

ولم: Jussive particle.

يكن: Jussive verb in the imperfect mood.

له: Hâl or prepositional phrase related to كفوًا.

كفوًا: Preposed *khavar*.

أحد: Noun (or subject) of the verb يكن.

Comment on the Example:

The normal position of the prepositional phrase is at the end of the sentence and the normal position of the predicate is after the subject. But in this example, the prepositional phrase **له** *unto Him* and the predicate **كفوًا** *equal* occur before the subject

أحد *one*. This example is ordered in this way to indicate importance (*i.e.* because the prepositional phrase *له* *unto Him* and the predicate *كفوا* *equal* are the most important elements in the sentence). A second reason for preposing *له* is to keep the rhythm of the other preceding verses. I, also, believe that the prepositional phrase *له* is fronted because it is very short in comparison with other elements in the sentence.

Comment on the Translations: Sûra 112:4

1-Trans. "D"

{None is equal} [to Him] (p. 434)

2- Trans. "A"

And {there is none like} [unto Him] (p. 2028)

3- Trans. "H"

And {there is none co-equal or comparable} [unto Him] (p. 928)

4- Trans. "P"

And {there is none comparable} [unto Him] (p. 454)

5- Trans. "R"

And {there is none like} [unto Him] (p. 429)

a) General Analysis:

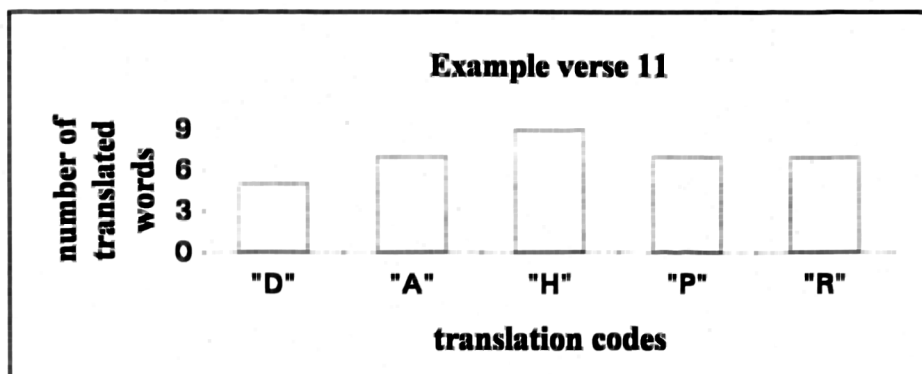
1- Linguistic analysis

The general meaning of this clause is very clear and can be easily translated. The Arabic word *كفوا* has been given different English equivalents by the translations. The Arabic words means *نظير* or *ند* indicating that equality in all aspects. Therefore the word 'equal', suggested by Trans "D" is the best equivalent since it relays this meaning. The phrase 'co-equal or comparable' in Trans "H" fails to convey the force and brevity of the original, and reads more like an explanatory gloss than a translation. The word 'comparable' suggested by Trans "P" conveys only the meaning of the Arabic word in a general sense. One of the respondents commented on this translation: "Comparable' in Trans "P" seems to me slightly less forceful and direct"⁷.

2- Descriptive statistical analysis

The figure given below shows that the number of words in all translations ranges between 9 and 5 words. As is expected, Trans "H" gets the highest score with 9 words, while Trans "A", "P" and "R" score 7 words each. The lowest score is for Trans "D"

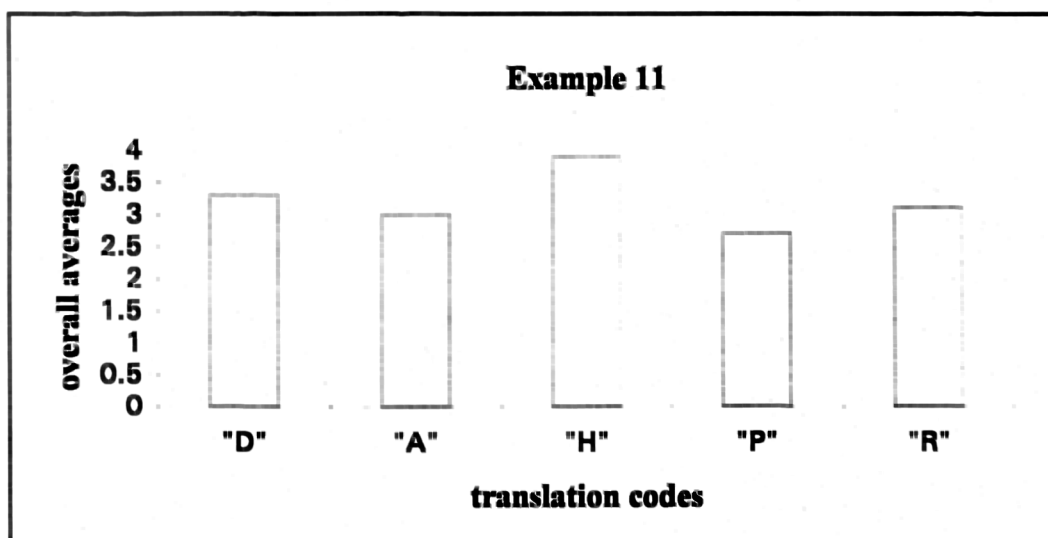
with 5 words. This indicates that Trans "H" is the most redundant. The mean number is 7 words. The standard deviation is $\approx \pm 1$.



Comparison of the number of words of all translations

In terms of the style, the questionnaire gives the following results (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	5	1	4	3.3
"A"	4	4	2	3
"H"	1	4	5	3.9
"P"	5	4	1	2.7
"R"	5	2	3	3.1



Though Trans "P" is not the least wordy, it has been selected as the most elegant, while Trans "H" which is the most wordy has been selected here as the least elegant.

As far as style and rhetorical force together are concerned, if the archaic 'like unto' is considered acceptable, Trans "A" and "R" may be regarded as perfectly reasonable. This is also supported by one of the respondents.

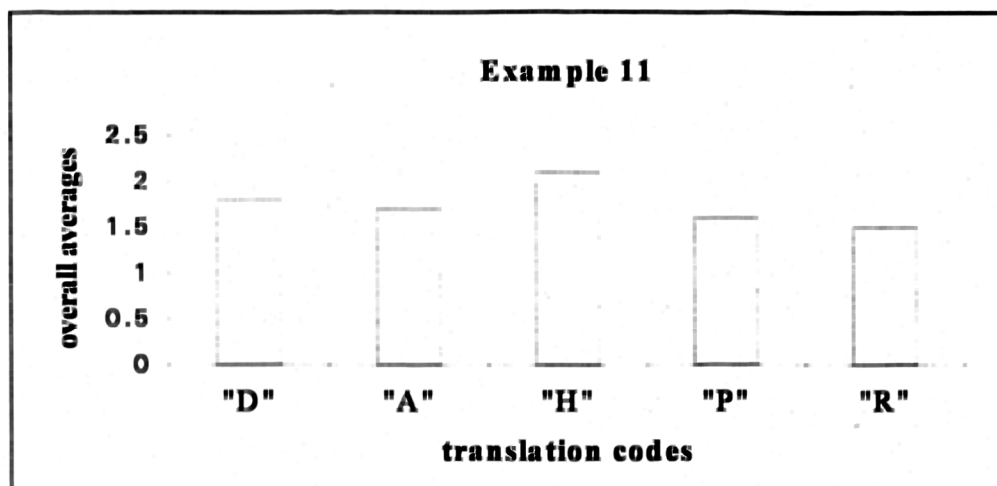
b) Specific Analysis:

In translating the Arabic example, all the translations follow the typical order of the English sentence. All translations, except "D", use the existential process to express the meaning of the Arabic example. This process starts with the word 'there', which is required because of the need for a subject. Typically, the existential clause (*i.e.* clause of 'there') has the verb 'be', followed by a nominal group functioning as existence (*cf.* Halliday, 1985: p. 130). As in the cleft structure, what directly follows the word 'there' and the verb 'be' is usually emphasised. The Hallidayan analysis can be applied to these clauses as follows:

Trans "A":	there	is	none	like unto Him
Trans "H":	there	is	none	co-equal or comparable unto Him
Trans "P":	there	is	none	comparable unto Him
Trans "R":	there	is	none	like unto Him
		process	existent	complement
	theme	rheme		

Trans "D", on the other hand, uses the ordinary English declarative structure where the focus of information is on the last lexical item 'equal'. According to the questionnaire, the analysis is as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while a translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	4	4	2	1.8
"A"	5	3	2	1.7
"H"	2	5	3	2.1
"P"	6	2	2	1.6
"R"	6	3	1	1.5



According to the above analysis, Trans "P", which is the most elegant, and "R" succeed fairly well in relaying the intended rhetorical force of the original. Trans "D" and "A", on the other hand, are less acceptable in giving the intended meaning of the original. Trans "H" which is the most wordy and the least elegant has been selected as the worst in this respect as well.

7.2.4. Because of the length of sentence

Example 12:

(سورة النساء ٨:٤) *Sûra 4:8*

﴿وَإِذَا حَضَرَ [الْقِسْمَةَ] {أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ} فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾

Parsing:

إذا: Adverb indicating futurity.

حضر: Verb in the perfect tense.

القسمة: Object.

أولوا القربى: Subject.

اليتامى والمساكين: Antecedent subjects. Conjunction to the preceding phrase.

Comment on the Example:

The order of elements in the first portion of the above example حضر القسمة أولوا is Verb + Object + Subject. The object القسمة *division*

comes before the three subjects أولوا القربى واليتامى والمساكين *relatives, orphans and needy*. The object is emphasised here by fronting it because of the length of the sentence, and thus, in order to show from the beginning that it is the object of the sentence and is not to be confused with the other subjects. The structure of this example is common in Arabic. It indicates that there is a general tendency for themes to be short, because they give information which is already known, and for rhemes to be long because they give the new and important information (*cf.* 2.3.2.1.). The canonical order of the elements of this sentence would be V + S + O:

وإذا حضر أولوا القربى واليتامى والمساكين القسمة...

In order to apply the Hallidayan analysis to this Arabic example, Halliday's observations concerning theme should be borne in mind. Halliday (*op. cit.* p. 45) considers any element, other than subject, which occurs first a marked theme. In the Arabic example mentioned above, the verb حضر *are present* occurs at the beginning of the sentence therefore it is the theme but it is unmarked because as stated above it is normal to start the Arabic sentence with the verb. The object will be then the marked theme of the clause because it is not the subject of the clause and because it leaves its canonical position and comes before the subject. Thus, the application of Halliday's analysis to this example can be presented as follows:

و	إذا	حضر	القسمة	أولوا القربى واليتامى والمساكين
	conjunctive adjuncts	predicator	object	compound subject
		unmarked theme		rheme

In accordance with Halliday's model, the object القسمة in the above example is a marked theme. For Halliday (1985, pp. 45-47), as noted before, fronting the complement before the verb and the subject, in declarative clauses, gives the most marked type of theme. Therefore, although the object, the theme, in the above example is marked, it is not highly marked because it occurs after the verb of the clause. Thus the complement (including the object) will be highly marked, for Halliday, if it occurs before the verb and the subject. Examples of this given by Halliday (*op. cit.* p. 45) includes the following:

- This responsibility we accept wholly.

The same, as pointed out earlier (*cf.* Example 3), also holds true in Arabic. The object is highly marked if the sentence starts with it. The problem that may arise here when applying Halliday's model is as follows: Halliday's model is formulated to be applicable in English and he never states that it can be used for other languages. In Arabic sentences with SVO order, this model, can be largely applied simply because English sentences are also of SVO order. But in Arabic sentences with VSO order (or VOS as is the case with this example) Halliday's model is invalid. Therefore, it should be slightly amended. In English the verb cannot be thematized except in two cases, if it is in the imperative mood or if it is finite verb in the interrogative sentences. Among examples of these two cases given by Halliday (*op. cit.* pp. 49-50) the following two examples are listed respectively:

- Sing a song of sixpence.
- Can you find me an acre of land?

But in declarative clauses the verb or the predicator (as Halliday terms it) constitutes the rheme, or a part of it, of the clause. This, as mentioned above, is because English is SVO language. In contrast, in Arabic, the verb in the declarative clauses can occur in initial position (as is the case with this example) and it still has the rhematic status of the sentence (*cf.* figure below). This is due to the fact that Arabic and English typically adopt two different structures.

أولوا القربى واليتامى والمساكين	القسمة	حضر	إذا	و
subjects	object	predicator	conjunctive adjuncts	
rheme	marked theme	rheme		

Halliday's (1985, p. 58) analysis of English equivalent to the above Arabic example can be shown in the following figure:

If	winter	comes	can	spring	be far behind
theme 1			rheme 1		
theme 2		rheme 2	theme 3		rheme 3

This analysis can be applied to the conditional Arabic example as follows:

وإذا حضر القسمة	أولوا القربى...	فارزقو-	هم منه
theme 1		rheme 1	
theme 2	rheme 2	theme 3	rheme 3

Comment on the Translations: Sûra 4:8

1-Trans. "D"

If {relatives, orphans, or needy men} are present [at the division of an inheritance], give them, too, a share of it, and speak to them kind words. (p. 61)

2- Trans. "A"

But if [at the time of division] {other relatives, or orphans, or poor}, are present, give them out of the (property), and speak to them words of kindness and justice. (p. 208)

3- Trans. "H"

And {when the relatives and the orphans and the poor} are present [at the time of division], give them out of the property, and speak to them words of kindness and justice. (p. 121)

4- Trans. "P"

And when {kinsfolk and orphans and the needy} are present [at the division] (of the heritage), bestow on them therefrom and speak kindly unto them. (p. 80)

5- Trans. "R"

And when {they who are of kin are present [at the division], and the orphans and the poor}, let them too have a share; and speak to them with kindly speech. (p. 50)

a) General Analysis:

1- Linguistic analysis

Unlike translations "D" and "P", translations "A", "H" and "R" do not explain precisely what is meant by the Arabic word **القسمة**. Translations "A", "H" and "R" give the general meaning of this Arabic word. This translation *At the division* suggested by these translations may include any type of division at any time, while the intended meaning of this word in the Arabic example is limited to the division of property at the time of the division of the inheritance, which is the meaning that translations "D" and "P" succeed in pointing out. All the Arab exegetes understand the word **القسمة** as the division of **الميراث**; therefore, I believe that the word 'inheritance' suggested by translation "D" conveys the exact meaning of the Arabic word in this context and is more specific than the word 'heritage' suggested by translation "P",

which gives the general meaning of the Arabic word in this context and could include the meanings of Arabic words like آثار, تراث *etc.*

The Arabic absolute object **قولا** *speech* has to be omitted in translation because the meaning is implied from the Arabic verb **قولوا** *speak*. Trans. "D" and "P" avoid translating this object because, in English, it is taken as a repetition of the Arabic verb. Trans. "R", on the other hand, which tries to be literal by translating the absolute object gives a less acceptable translation from a stylistic point of view. This is a type of transferential redundancy (*cf.* 6.2.4.2).

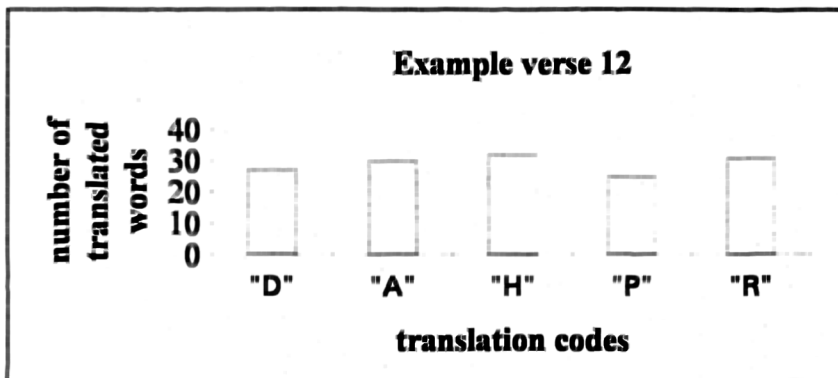
'Therefrom' in Trans "P" is archaic. The use of 'out of the property' as an object in Trans "H" is odd, and not in accord with standard English grammar. 'They who are of kin' in Trans "R" seems inelegant. 'Speak ...with...speech' in Trans "R" is stylistically odd.

Translations "A" and "H" added, to the word 'kind', the word 'justice' to comprehend the whole meaning of the Arabic word **معروفا**. However, I believe that the word 'kind' or 'kindness', as suggested by the other translations, will be enough to convey the central meaning of the Arabic word. This is because the English word 'kind', as well as the Arabic **معروفا**, are emotive words. So the English word 'kind' is not limited to one single meaning but extends to comprehend the same connotations as the Arabic word. The word **معروفا** functions here as an adjective; some translators, however, use its equivalent in their renderings to represent different functions. Translations "D" and "R" put the word 'kind' which represents the Arabic word **معروفا** in adjectival form. Translation "D" uses the word 'word' after 'kind' and translation "R" uses the word 'speech' after 'kind' to represent the absolute object **الفاعل المطلق** *قولا*. Translations "A" and "H" use the word 'kindness' which is a noun to represent the Arabic word **معروفا**. But translation "P", which is rendered by Pickthall, the man of literature, uses the adverbial form 'kindly' to represent the Arabic word in adjectival form, **معروفا**. Among these, though all of them give roughly the same meaning as the Arabic, I would choose translation "P" because from my own point of view, it gives the intended meaning of the original in a short sentence.

2- Descriptive statistical analysis

Here, as is shown in the figure below, Trans "H" has the highest number of words with 32 words overall. Trans "P" has the lowest number of words with 25 words overall. Trans "D" consists of 27 words, Trans "A" consists of 30 words, and Trans

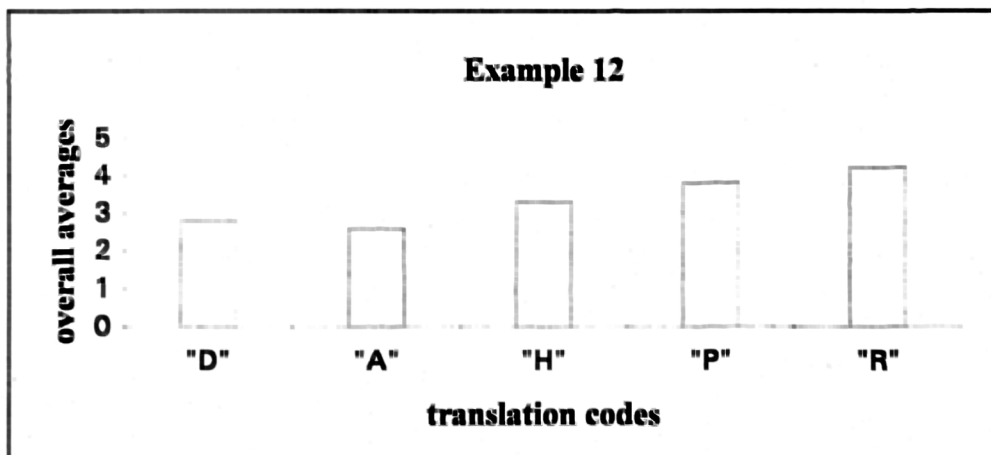
"R" consists of 31 words. The mean number of words of all translations is 29 words. The standard deviation is $\approx \pm 2$ words. This indicates that Trans "H" is the most redundant.



Comparison of the number of words of all translations

In considering the above translations, one can expect that Trans "D" and "A", using simple English, will be the most elegant, while Trans "P" and "R" being more archaic will be the least elegant. This is largely supported by the following results (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	6	2	2	2.8
"A"	8	-	2	2.6
"H"	3	4	3	3.3
"P"	2	3	5	3.8
"R"	-	4	6	4.2

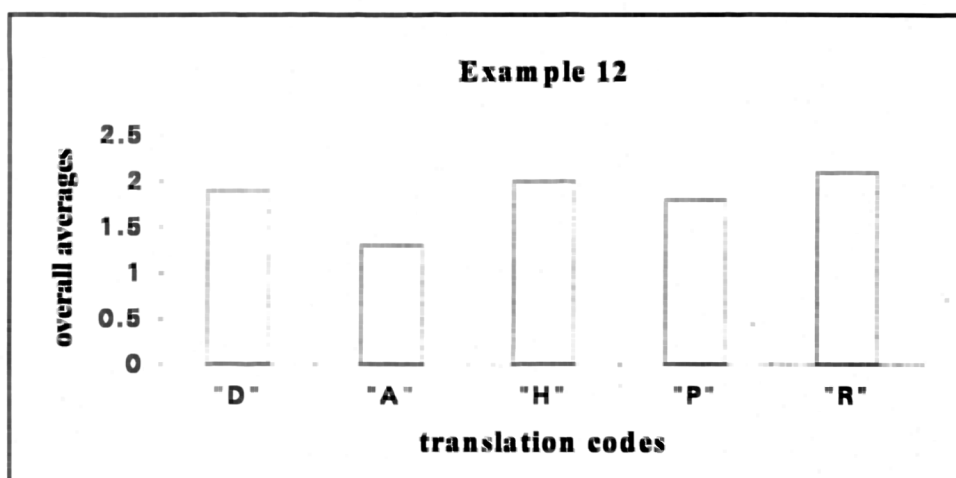


In this respect one of the respondents comments: "Trans 'D' and 'A' get the message across in plain, easily understood English. As some others the message may be lost to some readers (or listeners) because of over-wordiness". According to a comment given by another respondent, Trans "D" is best, but should end "and speak kindly to them". He then adds "we do not 'speak with kind words', we 'speak kindly'".

b) Specific Analysis:

The results obtained from the questionnaire are as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while a translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	3	5	2	1.9
"A"	8	1	1	1.3
"H"	1	8	1	2
"P"	3	6	1	1.8
"R"	-	9	1	2.1



Trans "A" succeeds in giving the same rhetorical purpose as the original. It tries to keep the same order as the original with no effect on the grammatical structure of the English sentence. The Hallidayan analysis of this sentence rendered by Yusuf Ali (translation "A") can be represented as the following:

But if	at the time of division	other relatives....	are present,	give	them...
theme 1				rheme 1	
theme2		rheme 2		theme 3	rheme 3

Here the translator emphasises the temporal prepositional phrase of the sentence *at the time of division* by thematizing it. This type of theme, for Halliday, is one of the most marked types of theme. In terms of non-canonical word order I consider this translation a good representative of the original text. As regards translation "R" which according to the questionnaire is least acceptable, this adopts a different structure. Inserting the verbal group *are present at the division* between the relative clause *who are of kin* and the compound subject *the orphans and the poor*, gives a sense of emphasis to the compound subject. This is, however, is not like the original which emphasises *القسمة* *division*. I think the translator uses this form of words from a stylistic point of view, in order to split the long subjects and thus to make the first subject as the major theme of his sentence and the other two subjects only as complements. I believe, however, that translation "A" is more successful in conveying in the English almost the same non-canonical order with its rhetorical purpose as the Arabic.

The elements of the sentence in question in translations "D" "H" and "P" flow in accordance with the typical English order SVO. Using Halliday's analysis these translations of the Arabic example can be analysed as follows:

"D"	If	relatives...	are	present at the division...,	give	them...
"H"	And when	the relatives...	are	present at the time of division...,	give	them...
"P"	And when	kinsfolk...	are	present at the division...,	bestow	on them..
theme 1					rheme 1	
structural		topical	finite		predicator	
theme 2			rheme 2		theme 3	rheme 3

The object *at the (time) of [the] division* in the above three clauses represents a part of the rheme of these clauses or a part of the theme of whole conditional clause or of the clause complex as Halliday (1985, pp. 57-58) calls it. Since these declarative

sentences are in their typical word order, there will be no emphasis in any part of the sentence except an ordinary emphasis on the last lexical element of these clauses.

Example 13:

(سورة البقرة ٢: ١٧٧) *Sûra 2:177*

﴿ لَيْسَ [الْبِرَ] أَنْ تُولُوا وَجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ ﴾ -

Parsing

ليس: Verb in Perfect tense (but present meaning)

البر: Fronted predicate of ليس

أن: Nominalizer

تولوا: Verb in the subjunctive mood because of أن having الجماعة indicating plurality as its subject. The infinitive meaning results from the particle أن and its complements *i.e.* توليتكم constitute the noun of ليس.

وجوهكم: Object.

قبل: Adverb of place. Annex

المشرق: Annexed

المغرب: Conjoined with the preceding word.

Comment on the Example:

The predicate of ليس is *not* the word البر *righteousness* is emphasised by placing it before the clause ... أن تولوا وجوهكم (*i.e.* subordinate clause) in order for it not to get confused with the noun (subject) and the other elements following it. So this non-canonical order is used to show from the beginning that the fronted element is the predicate of the sentence. If the sentence were rearranged according to its canonical order, it would be:

ليس أن تولوا وجوهكم قبل المشرق والمغرب البر.

Or more precisely,

ليس توليتكم وجوهكم قبل المشرق والمغرب (هو) البر

It is also worth considering the associations short-theme, and long-rheme. It has been said earlier (*cf.* Example 12 above and *cf.* also 2.3.2.1.) that the theme as the bearer of old information tends to be short, while, the rheme as the bearer of new and important information tends to be long. In this particular example, however, the normal situation is reversed. The theme, the old information consists of a group of words, while the rheme, the new information consists only of one word البر *righteousness*.

Comment on the Translations: Sûra 2:1771-Trans. "D"

[Righteousness] {does not consist in whether you face towards the East or the West}.
(p. 27)

2- Trans. "A"

[It is not righteousness] {that ye turn your faces towards East or West}. (p. 70)

3- Trans. "H"

[It is not "Al-Birr" (Piety, Righteousness...)] {that you turn your faces towards the East and (or) the West (in prayers)}. (pp. 38-39)

4- Trans. "P"

[It is not righteousness] {that ye turn your faces to the East and the West}.(p. 48)

5- Trans. "R"

[There is no piety] {in turning your faces towards the east or the west}. (p. 18)

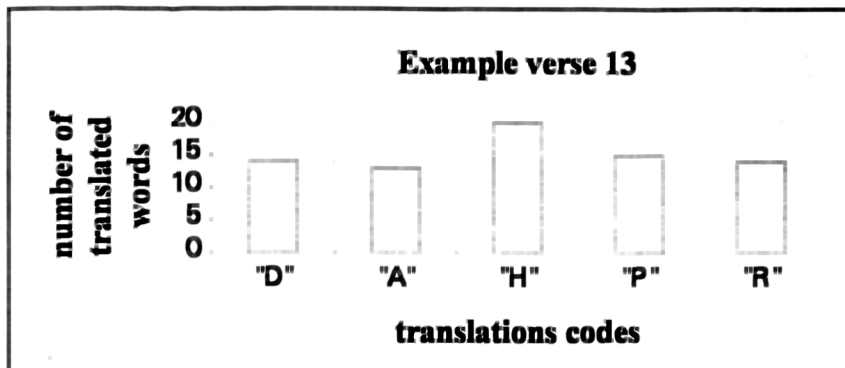
a) General Analysis:**1- Linguistic analysis**

The style that translation "D" adopts is clear, and it isolates 'righteousness' grammatically as is required by the context - although it alters the form somewhat. However, the translator mistranslates the Arabic phrase *أن تولوا وجوهكم*. *Whether you face towards*, suggested by translation "D", does not give the exact meaning of the original. Rather it corresponds to *سواء توجهتم نحو* which indicates a different meaning from that of the original. Translation "D" only gives the general sense of the Arabic sentence. Translations "A" and "P" are virtually the same. They are rather archaic. 'Ye' in Trans "A" and "P" is archaic. Trans "H" as noted before seems to be more an interpretation than a translation. This can be seen from the use of the explanatory notes in brackets and also the use of the transliteration of the Arabic word *البر* and putting some synonymous words as suggested translations of it. Translation "R" gives the basic meaning of the original in simple and clear English. However, as one of the respondents comments, "it seems to condemn turning faces to the east or west - which does not seem to be what is meant by the original".

2- Descriptive statistical analysis

Trans "H" contains 20 words, Trans "P" contains 15 words, Trans "D" and "R" contain 14 words each, and Trans "A" contains 13 words. The mean number is 15.2.

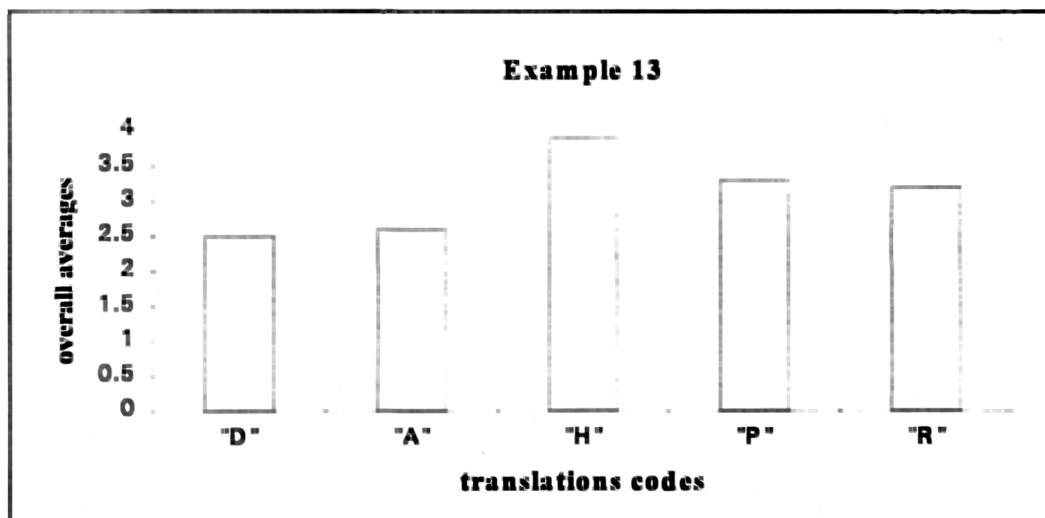
The standard deviation is $\approx \pm 2$ words. This means that Trans "H" is the most redundant, while Trans "A" has the least number of words (*cf.* figure below).



Comparison of the number of words of all translations

In studying the style of the five translations, the questionnaire gives the following results (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	7	2	1	2.5
"A"	6	3	1	2.6
"H"	1	4	5	3.9
"P"	3	4	3	3.3
"R"	4	3	3	3.2



Trans "D" and "A", which are the least wordy, are the most elegant. Consequently and according to the comment of one of the respondents, "Trans "D" and "A" read more

naturally, while Trans "H" and to a lesser degree Trans "P" and "R" seem unnatural". I believe that, the use of transliteration 'Al-Birr' and the use of brackets in Trans "H", and the use of archaic and Biblical language in Trans "P" and "R" make them unnatural.

b) Specific Analysis:

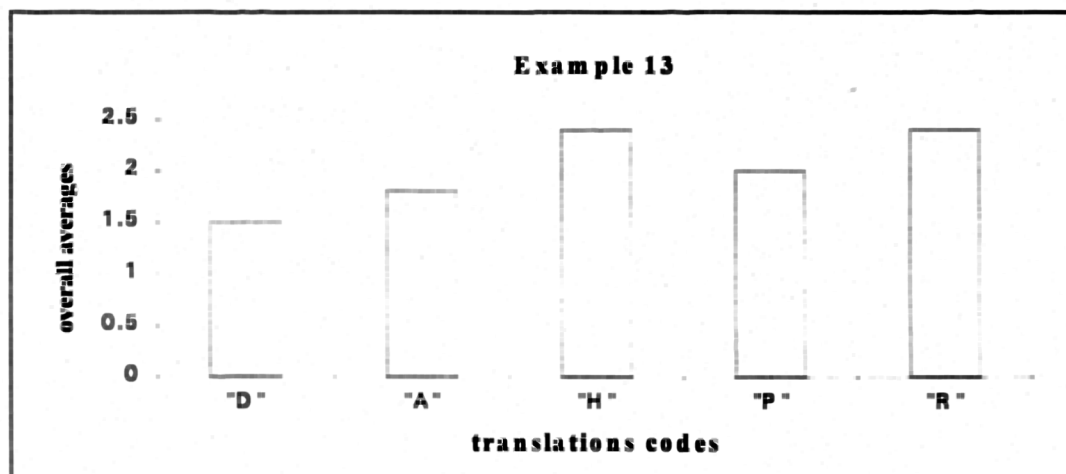
In translation "D", the translator selects the word 'righteousness' البر to be the theme of his sentence. It is, however, unmarked theme since it is mapped onto the subject (*cf.* Halliday: 1985, P. 45). It therefore follows the canonical order of the English sentence. Trans "R" puts the word piety, which is the translation of the Arabic word البر, in the object position. The analysis of this sentence can be compared with the analysis of Halliday's example (Halliday, 1985: p. 97) as follows:

Trans "R"	There	is no	piety	in turning...
Halliday's example	There	isn't	any cabbage	in the sea
	subject	finite	complement	adjunct

The translator uses the word 'there' in 'there is no piety' because he needs a subject to start with. Halliday (1985, p. 130) points out that "the word 'there' in such clauses has no representational function; it is required because of the need for a subject". In both translation "D" and "R", the English equivalent of the Arabic word البر, *i.e.* 'righteousness' and 'piety' respectively, is not emphasised.

Translations "A", "H" and "P", on the other hand, succeed in emphasising the English equivalent of the Arabic word البر *i.e.* 'righteousness' by means of using what is known in some grammars as a 'cleft sentence', which takes the form *it + be + ...*(predicated form as it is called by Halliday, *cf.* 2.4.2.2.6.). The element occurs directly after the verb *be* in this form it is said to be always in focus. The judgement of the questionnaires in terms of the rhetorical purpose of non-canonical word order is given in the following figures (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	7	1	2	1.5
"A"	3	6	1	1.8
"H"	-	6	4	2.4
"P"	3	4	3	2
"R"	2	2	6	2.4



The correlation between wordiness, style and the conveyance of the intended meaning is constant in Trans "D" and "A". Trans "D" and "A", the least wordy and the most elegant are the best in relaying the intended meaning of the original. Trans "P" is, to some extent, satisfactory, while Trans "R" and "H", which are the most wordy and the least elegant, are the worst. In some aspects, however, this result goes contrary to the result reached by the theoretical analysis given above. The main reason for this, I believe, is that some respondents look at the style and the use of simple English when considering the conveyance of the intended meaning. This why that most Translations selected as most elegant are usually selected as best in conveying the rhetorical purpose of the original.

Example 14:

(الحج ٢٢: ٣٧) Sûra 22:37:

﴿لَنْ يَنَالَ [اللَّهُ] لُحُومُهَا وَلَا دِمَاؤُهَا﴾ وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

Parsing:

لَنْ: Subjunctive particle.

يَنَالَ: Subjunctive verb in imperfect tense.

اللَّهُ: Fronted object.

لحومها: Subject.

ولا دماؤها: Conjoined to the preceding word.

ولكن: Supplementary particle.

يَنَالُهُ: Verb in the imperfect tense with هـ *him* as fronted object.

التقوى: Subject.

منكم: Prepositional phrase functioning as *hâl*.**Comment on the Example:**

As is shown in the above analysis, the order of elements of the first verbal clause above is Verb + Object + Subject. The object الله *Allah/God* is placed before the subject لُحُومُهَا *their flesh* and its complement because of the sentence length. Thus the object is emphasised by putting it before the subject in order for the reader/hearer not to confuse it with the other constituents of the sentence. The emphasis on the object also indicates, as far as the meaning is concerned, that Allah will not get their meat nor their blood.

Comment on the Translations: Sûra 22:37**1-Trans. "D"**

{*Their flesh and blood*} does not reach [God]; it is your piety that reaches Him. (p. 237)

2- Trans. "A"

It is not {*their meat nor their blood*}, that reaches [Allah]: it is your piety that reaches Him. (p. 961)

3- Trans. "H"

It is neither {*their meat nor their blood*} that reaches [Allah], but it is piety from you that reaches Him. (p. 495)

4- Trans. "P"

{Their flesh and their blood} reach not [Allah], but the devotion from you reacheth Him. (p. 244)

5- Trans. "R"

By no means can {their flesh} reach unto [God], neither {their blood}; but piety on your part reacheth Him. (p. 220)

a) General Analysis:**1- Linguistic analysis**

In translating the above Arabic example, almost all the above translations adopt same terms which represent particular words in the original. The difference, in this respect, can only be seen in translating some Arabic words. In translating the Arabic word **لحمها**, for example, Trans "D", "P" and "R" use the word 'flesh' while Trans "A" and "H" use the word 'meat' to represent this Arabic word. There is a difference in meaning between 'meat' and 'flesh': 'meat' is specifically for eating, while 'flesh' is more generally and typically refers to human beings. One of the respondents stresses this in his comments: " 'meat' is unacceptable. For humans, it is always 'flesh' ". Accordingly, 'flesh and blood' is a common collocation in English, while 'meat and blood' seems somewhat odd.

Also in translating the Arabic word **الله**, some translations such as Trans "D" and "R" suggest the English word 'God', while Trans "A", "H" and "P" prefer to translate it as 'Allah'. The word 'Allah', in fact, is now to be regarded as a standard part of English. This is known as cultural borrowing (*cf.* Hervey & Higgins, 1994, p. 31). The difference between the two expressions ('Allah' and 'God') has been discussed earlier in Example 1.

Parallel structures 'It is... it is' as in Trans "A" and "H" work least well in English in these examples. The structure of the clauses given by translators in translating the second part of the Arabic example is worth noticing:

ولكن يناله التقوى منكم

Trans "D" and "A": *'it is your piety that reaches Him'*

Trans "H": *'but it is piety from you that reaches Him'*

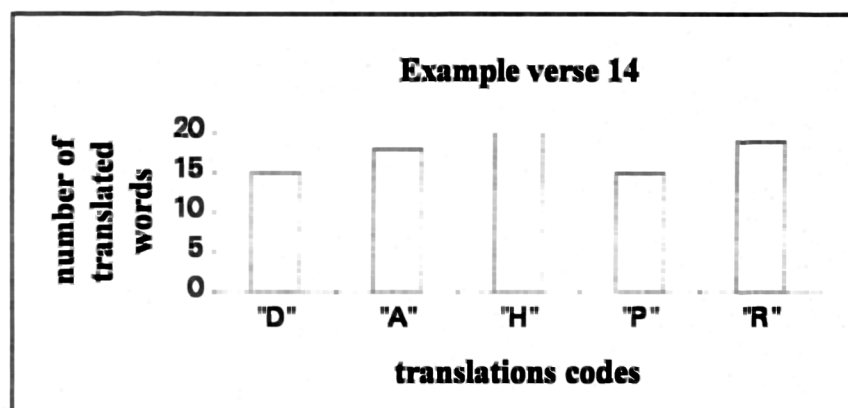
Trans "P": *'but the devotion from you reacheth Him'*

Trans "R": *'but piety on your part reacheth Him'*

Trans. "D" and "A" are identical. They use the pronoun 'your' before the subject 'piety' to represent the Arabic prepositional phrase **منكم**. Trans "H" and "P" prefer to follow the Arabic structure; so they translate literally the Arabic prepositional phrase **منكم** as 'from you' and put it, as is the case with the Arabic sentence, after the subject noun 'piety' or 'devotion' as used by Trans "P". Trans "R" uses a different expression. It translates the general meaning of the Arabic term, so it uses the phrase 'on your part' to represent the Arabic prepositional phrase **منكم**. All the English translations suggest that the subject ('flesh', 'meat', 'blood', and 'piety') rather the object ('God' or 'Allah') is to be emphasised in English. Among these, however, I personally prefer the translation suggested by Trans "D" and "A", since it gives, to some extent, the intended meaning of the Arabic in proper clear English, while Trans "P" and "R" are, somewhat, archaic.

2- Descriptive statistical analysis

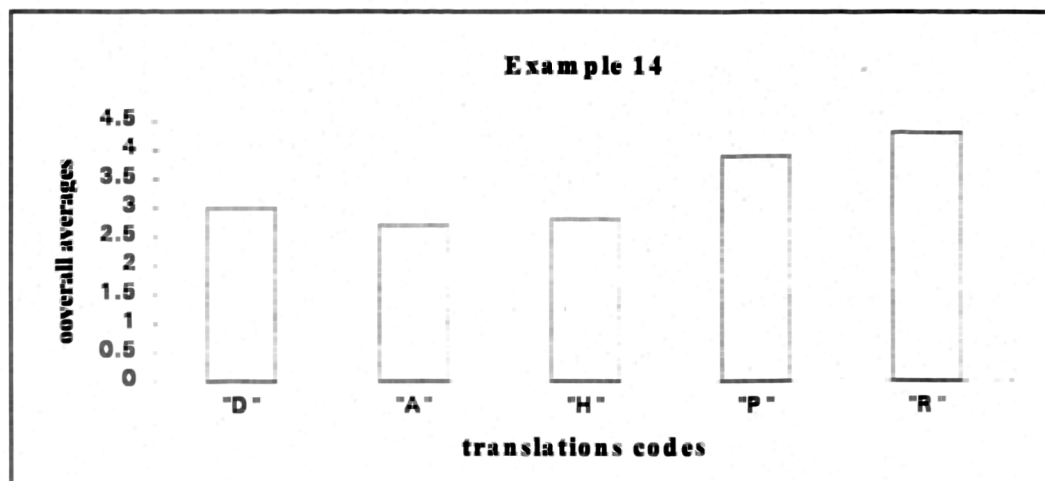
The highest number of words is in Trans "H" with 20 words. Trans "A" and Trans "R" come next with 18 and 19 words respectively. The lowest number, on the other hand, is in Trans "D" and "P" with 15 words each. (cf. figure 7.14 below). The mean number of all translations is 17.4. The standard deviation is $\approx \pm 2$ words. This should indicate that Trans "H" is the most redundant and Trans "D" and "P" are standard in number of words.



Comparison of the number of words of all translations

According to the results obtained from the questionnaire, Trans "A" and then "H" are the most elegant. Consider the following (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	4	4	2	3
"A"	5	4	1	2.7
"H"	6	2	2	2.8
"P"	3	1	6	3.9
"R"	1	2	7	4.3



Trans "R", on the other hand is the least elegant. I believe that the use of cleft sentences 'it is..' in Trans "A" and 'it is neither...but it is...' in Trans "H" makes them more stylistically acceptable. The use of archaic words and structure in Trans "P" and "R" makes them unacceptable.

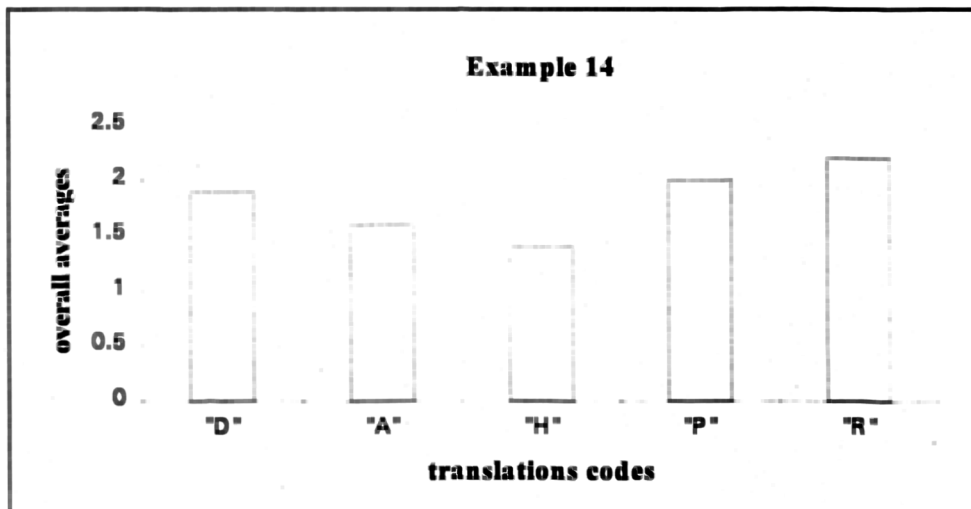
b) Specific Analysis:

All the five translations preserve the canonical order of the English sentence. The translators of Trans "A" and "H" use cleft sentences to transfer the meaning of the original to their renderings. In the original, as pointed out above, the object الله *Allah* is emphasised, whereas through this structure *i.e.* the cleft sentence structure the subjects 'their meat' and 'their blood' are emphasised. However, in my opinion, both English sentences (Trans "A" and "H") carry the meaning of the original. Both of them emphasise that Allah will not get their meat or their blood.

The objects 'God' in Trans "D" and "R" and 'Allah' in Trans "P" are also emphasised. As mentioned elsewhere, in English declarative clauses the focus lies on the last lexical item. The object in these translations is the last lexical item. This type of focus, however, is unmarked. I believe that these translations also convey the meaning of the original. Among the five translations, I would select Trans "D" as the nearest one to

the original and Trans "P" as second. If not archaic Trans "P" could be placed first to represent the meaning of the Arabic text. The practical analysis given below, however, suggests that Trans "H", and in a lesser degree "D" and "A" succeed in giving the rhetorical force as the original, while Trans "P" and "R" fail to give this rhetorical force (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	5	1	4	1.9
"A"	6	2	2	1.6
"H"	7	2	1	1.4
"P"	3	4	3	2
"R"	2	4	4	2.2



As has been suggested before, as far as the rhetorical purpose is concerned, the respondents' choice is significantly affected by the style and the use of simple English. This is obvious here. Trans "A" and "H" which have been selected as the most elegant, are selected here as the best in conveying the intended meaning of the original. Trans "D" and "P", which come next from the stylistic point of view, are chosen here after Trans "A", and "P". Trans "R" which has been selected as least elegant, is chosen here as the worst in conveying the intended meaning of the original.

7.2.5. Psychological effect

Example 15:(الأنعام 61: 6) *Sûra 6:61*

﴿وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ [أَحَدَكُمْ] {الموتُ}
تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ﴾

Parsing of the Example:

و : Conjunction

يرسل : Verb in the imperfect tense

عليكم : Prepositional phrase

حفظه : Object

حتى : Introductory particle ابتدائية or it could be for finality⁸ للغاية

إذا : Circumstantial particle indicating future

جاء : Verb in the perfect mood

أحدكم : Fronted object

الموت : *Fâ'il* (Subject)

جواب شرط غير جازم : This sentence is an answer to an elided apodosis

وهم : *Mubtada'* (Theme)لا يفرون : *Khavar* (Rheme). The sentence which consists of *hâl*.Comment on the Example:

From the inflection shown in this verse, we can see that the second part of this verse ﴿وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الموت﴾ exhibits non-canonical word order. The sequence of the elements of this verse is Verb + Object + Subject (cf. 4.5.5.1.). The object *أحدكم* *one of you* is fronted before the subject *الموت* *death*. Thus, the focus here is on the object. Focusing on the object and putting the subject *الموت* *death* at the end of the sentence give a psychological effect (cf. 4.6.8.). Putting the object *أحدكم* *one of you* before the subject reminds people that death *الموت* is very near to them. The word death *الموت* has frightening connotations. Every one hates death, so it is very appropriate to put the word *الموت* *death* at the end of the sentence to front the object, the word *أحدكم* *one of you*.

This secondary meaning achieved by the non-canonical order is absent when the sentence is rearranged according to its canonical order [V + S + O]:

إذا جاء الموت أحدكم

In the Holy Qur'ân there are seven verses which involve fronting the object and putting the subject the word الموت at the end of the sentence (2:133 and 180, 4:18, 5:106, 6:61, 23:99 and 63:10). The rhetorical purpose of the fronting is the same in all verses (cf. also Az-Zajjâj, 1965: Vol. 3, pp. 1025-1028).

Comment on the Translations: Sûra 6.61

1-Trans. "D"

He sends forth guardians who watch over you and carry away your souls without fail when {death} overtakes [you]. (p.98)

2-Trans. "A"

And He sets guardians over you. At length when { death} approaches [one of you]. Our angels take his soul, and they never fail in their duty. (355-56)

3- Trans. "H"

and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when {death} approaches [one of you], Our messengers (Angel of death and his assistants) take his soul, and they never neglect their duty. (200)

4-Trans. "P"

He sendeth guardians over you until when {death} cometh unto [one of you], Our messengers receive him, and they neglect not. (112)

5- Trans. "R"

He sendeth forth guardians who watch over you, until, when {death} overtaketh [any one of you], our messengers take his soul, and fail not. (85)

a) General Analysis:

1- Linguistic Analysis

It can be observed that Trans "D" changes the order of the clause. The clause 'carry away your souls without fail' لا يفرطون وهم لا يفرطون which is at the end of the verse is put, in the translation, before the clause 'when death overtakes you' حتى إذا which is in the middle of the Arabic text. Although it is possible to

keep the clause order of the original as it is in the original, the translator prefers to reverse the clause order. We have said earlier (*cf.* Example 10, p. 131) that in a religious text the translator should as far as he can imitate the original text and should not feel free to change the order of the original words or clauses in cases where the grammar and style of the target language allow him to preserve the same order as the original language with the same effect.

Moreover, the translation of the Arabic clause **توفته رسلنا** is misleading. The pronoun in the Arabic text is the third person singular pronoun while in the translation it is changed to the second person pronoun 'carry away your souls'.

Dawood also fails to translate the Arabic **رسلنا** which in this context means *our angels*. The rendering of this verse is in fact interpretation more than a translation because it gives only the general meaning of the verse.

The phrase 'overtakes you' is a mistranslation of the Arabic clause **إذا جاء أحدكم**. The literal Arabic translation of the English clause 'overtakes you' is **يدرككم** or **يباغتكم**. Therefore alternatively, I suggest the word comes, which is quite common in English, as a good translation to the word **جاء**. In translation "D" 'you' is definitely a mistranslation of **أحدكم**. But if the translator says 'one of you', it will be a good translation to the Arabic **أحدكم**.

In Trans "A", the Arabic word **يرسل** is translated as 'sets'. This Arabic word in this context is very clear and the obvious English equivalent to it is the word 'send' (or dispatch) which conveys the same intended meaning (*cf.* Penrice, 1873: p. 58). Trans "A" succeeds in translating the Arabic verb **يفرطون** as the English verb 'fail' and he adds the prepositional phrase 'in their duty' as an object to the transitive verb. In general, this translation is better than that of Dawood.

As for Trans "H", a first look to the rendering, given by Hilâlî and Khân, shows that this is an interpretation rather than translation. As is noted earlier (*cf.* 6.8.4 and 6.8.5), the comments and notes between the brackets interrupt the translation and turn it from a translation into an interpretation. The best place for such comments and notes is at the end of the page. But if we omit the comments, this translation will be very similar to translation "A".

The word 'neglect' suggested by Trans "H", is also a good translation of the Arabic verb **يفرط**. Since the English verb is transitive, the object *their duty* is added to give a complete meaning.

One more note is observed in this translation. The phrase 'Our messengers' is rather a literal translation of **رسلنا**. In Arabic specially in Qur'ân, the word **رسول** could include either messenger or angel or even both, but in English there is a difference between the two words. Therefore, the translator should ascertain the exact meaning of the word **رسول** in this context. The commentators of this verse agree unanimously that the messengers mentioned in this verse are the angels **الملائكة** (e.g. cf. Aš-Šhawkânî, 1964: pp. 124-25, Al-Jazâ'irî, 1990: pp. 69-71, and Al-Suyufî, undated: p. 178). Even Hilâlî and Khân themselves, comment between brackets, that the messengers mentioned in the verse are the angels. So to translate the Arabic word **رسلنا** as 'angels' which is the exact meaning of the Arabic word in this context is better than giving a less precise meaning by translating it in its more general sense as is the case in translation "H".

Trans "P" also suffers from some deficiencies. Some of them are similar to those which have been pointed out and discussed in translation "H" above. The other deficiencies are discussed here.

Translation "P" properly uses the English verb 'come' to represent the Arabic word **جاء**. But this verb *i.e.* 'come' needs a preposition, which is 'unto' in this rendering. The word 'approach' used by Trans "A" and "H" to represent the Arabic verb **جاء** in the above context, means to come near - which is not the same as coming (and arriving).

Moreover, translating the Arabic word **توفته** as 'receive him' is a mistranslation. It does not indicate that the angels will take one's soul. So in translating this word using 'take his soul' is closer in meaning to the original than 'receive him'.

The use of "Biblical" style is clearly observed here. Translation "P" uses the suffix - *th* as in 'sendeth' and 'cometh' to represent the present simple tense of the third singular person (cf. 6.8.4).

Translation "P", however, succeeds in giving a good equivalent to the Arabic **لا وهم يفرطون**. It shows how the translator is conversant with his language. Pickthall in this rendering uses the same words 'they' and 'neglect' that are used by

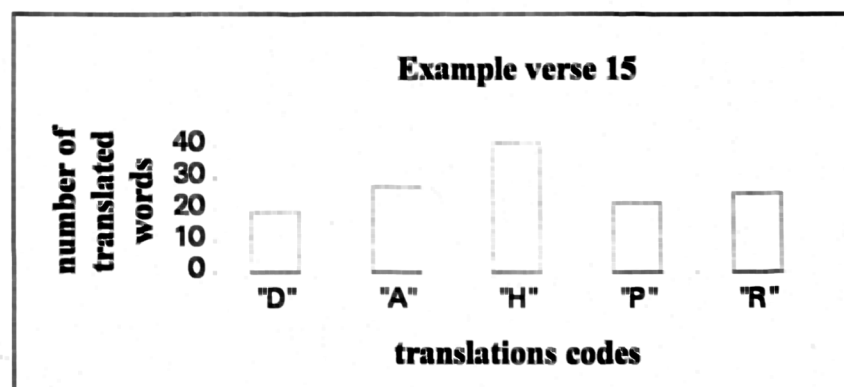
Hilālī and Khān in translation "H", but by using an elliptical style and putting the negative particle 'not' after the verb 'neglect', Pickthall succeeds in remaining close to the original. In the original Arabic the clause **وهم لا يفرطون** consists of three words and its English translation 'they neglect not', in "P", is also of three words. In Arabic there are ellipted words in **وهم لا يفرطون**. If the clause were completed it could be (**وهم لا يفرطون (في عملهم)**) and in its translation in "P", there are also ellipted words and the complete clause could be 'they neglect not (their duty)'. However, this kind of negative formation, in English, is also very Biblical/archaic.

Few words need to be said in the case of Trans "R", because most of what has been said above can be applied here. In fact, this translation is similar to the other translations mentioned above. Perhaps the other above translations have taken ideas from Trans "R", because Trans "R" appeared before them.

It is noticed in Trans "R" that the word 'our' starts with small letter, where it should be capital because, as it is clearly obvious, it refers to Allah. Translating the Arabic clause **وهم لا يفرطون** as 'fail not', though it is archaic, is also acceptable; but it would be better if the pronoun 'they' is mentioned before the word 'fail' because it is mentioned in the original.

2- Descriptive statistical Analysis

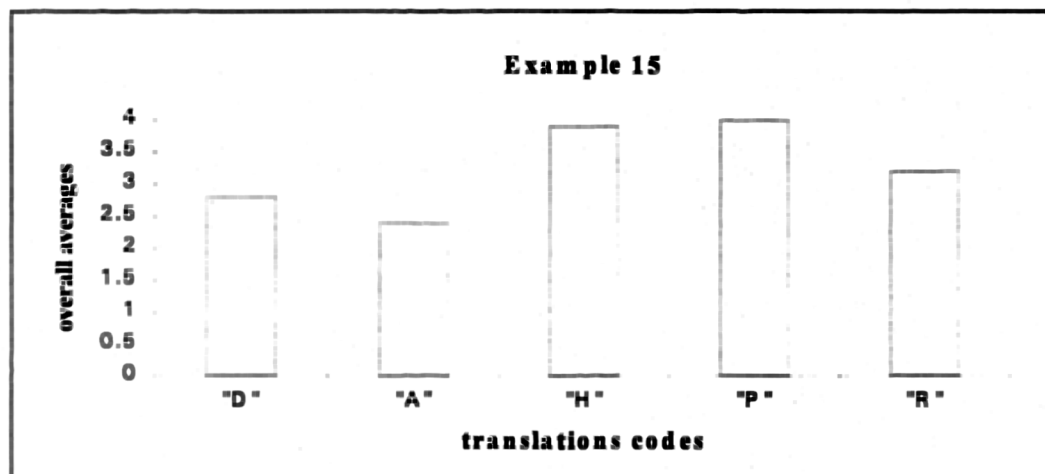
The figure given below shows the number of words in each translation. It can be noticed that Trans "H" is the most redundant with 41 words. Trans "D" is the least so with 19 words. Trans "P", "R", and "A" are in the middle with 22, 25, and 27 words each respectively. The mean number is 26.8 words. The standard deviation is $\approx \pm 7$ words. This suggests that Trans "H" should be the worse from a stylistic point of view.



Comparison of the number of words of all translations

To see the results of the questionnaire with regard the style of the translations, consider the following table (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	6	2	2	2.8
"A"	8	1	1	2.4
"H"	1	4	5	3.9
"P"	2	2	6	4
"R"	2	6	2	3.2



From the above table and figure, it can be noted that Trans "A", which is among the most wordy translations, has been stylistically selected as the best. Trans "D", which is the least wordy, has been also stylistically selected among the best translations. The use of simple words and structure in Trans "A" and also "D" leads the respondents to choose them as the best from a stylistic point of view. Trans "P" and to a lesser extent Trans "H", on the other hand, have been selected as the worst. The use of archaic words and structure in Trans "P" and the over wordiness in Trans "H" lead the respondents to put them in the last position.

b) Specific Analysis:

In Trans "D", as also in the other translations, the explanatory brackets show that the order of the original text has not been followed. The subject 'death' is fronted before the object 'you'. This follows the English canonical order which adopts the following structure [S+ V + O]. There is no marked emphasis in any part of the English clauses. This means that all translations fail to convey both the form and the intended meaning of the Qur'anic text. The form of the Qur'anic text cannot be exactly conveyed, simply

because English does not allow V-O-S word order. The meaning of these renderings equals the meaning of the Arabic sentence when it is in its canonical word order as in the following:

إذا جاء الموت أحدكم

The failure of the translators to convey the rhetorical purpose in their renderings demonstrates that they face a linguistic problem. In English, however, it is noted that the most common English equivalent of the Arabic VOS word order is the passive with a by-phrase (agent phrase). Consider the following translation (the Arabic text is reproduced here for convenience):

(الأنعام ٦١:٦)

﴿وَيُرْسِلْ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ [أَحَدَكُمْ] {الموتُ}
تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ﴾

He sends guardians over you, until, when [one of you] is approached by {death}, Our angels take his soul, and they neglect not.

Thus by changing the type of speech from active into passive we are able to imitate the order of the original Arabic. This translation also gives a close meaning to that of the original text. Concentrating on this rendering, it is difficult to argue that the feeling that we might have from this translation is the same as if the sentence was in its canonical word order. However, there is a somewhat odd reversal such that 'one of you' is the subject while its equivalent in the original is the object.

Emphasis of the object, also can be attained by thematizing it as explained in the following figure:

Until when	one of you	death	approaches
conjunctions	object	subject	predicator
theme (marked)		rheme	

Halliday (1985: p. 45) gives a similar examples where the object is highly emphasised. For example, 'this responsibility', in 'this responsibility, we accept wholly'. Similarly, in the above figure, the object 'one of you' is also highly marked. In

addition to this, it also sounds archaic. The structure of the example given by Halliday (mentioned above) is different from this suggested translation. The example given by Halliday is dependent clause, while the suggested translation is a subordinate clause. As a matter of fact, non-canonical word order in minor (subordinate) clauses is always highly marked in English and very rarely used (*cf.* Halliday, 1985: p. 61).

Transferring meaning and the form can be also discussed in the following structure as suggested by one of the respondents:

He has set guardians over you-so that when one of you meets death he is taken by Our angels who never fail in their duty.

What concerns us most here is the clause 'when one of you meets death'. This clause can be analysed with its original as follows:

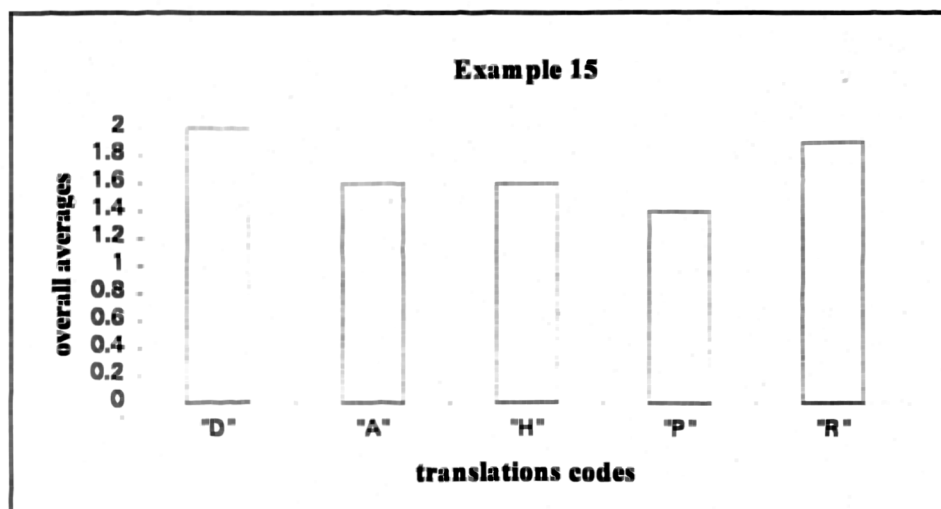
when	one of you	meets	death
adjunct	subject	verb	object
theme	theme (unmarked)	rheme	

الموت	أحدكم	جاء	حتى إذا
subject	object	verb	

This analysis shows that the position of subject and object in the original and in the translation is not the same. The English follows its canonical order by using subject - verb - object structure. This means that the translation is not similar to the original in form. In meaning, using the canonical word order in English puts unmarked focus on the last lexical item, whereas in Arabic, as is explained above, there is marked focus on the object (*cf.* 2.3.2.1. & 2.4.1.1.1.). Thus, the form and the meaning of the original have not been matched by the translation.

Contrary to the above theoretical analysis which considers the form and the meaning, the questionnaire shows that Trans "P", "H", and "A" succeed relatively well in giving the intended meaning of the original (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	2	6	2	2
"A"	4	6	-	1.6
"H"	2	7	-	1.6
"P"	1	8	1	1.4
"R"	2	7	1	1.9



Though Trans "P" and "H" have been stylistically selected as the worst, they have been selected here as the best in conveying the rhetorical force of the original. It seems that the sentence "when death... one of you, Our..." is considered by the respondents as a good equivalent and has the same effect of the Arabic. This specific part used by all translations has been discussed above. Perhaps, the elegant style of Trans "A" and the concision of Trans "P" lead the respondents to select these translations as the best in giving the intended meaning of the original. According to one of the respondents Trans "H" gives the exact meaning as the original, but is stylistically weak (*cf.* the stylistic analysis above).

7.2.6. Restriction

Example 16:(البقرة ٤:٢) *Sûra 2:4*

﴿وَبِالْآخِرَةِ﴾ {هُمْ} يوقنون ﴿

Parsing:

This sentence is a nominal sentence because of the presence of **هم** before the verb **يوقنون**. Its structure is also a simple one:

و : Conjunction.

بِالْآخِرَةِ :Prepositional phrase. Antecedent (object) of the verb **يوقنون**. Part of the *khavar* (rheme) (cf. Az-Zajjîj, 1963:1/274).

هم : Detached pronoun. *mubtada`* (theme)

يوقنون : Verb in the imperfect mood with the letter **و** which indicates plurality **واو الجماعة** which is the *fâ'il* (subject). This clause which consists of verb + *fâ'il* + the fronted prepositional phrase **بِالْآخِرَةِ** is the *khavar* (rheme).

Comment on the Example:

It is clear from the parsing given above that this verse exhibits non-canonical order (cf. also Az-Zajjîj, 1963: v.1, p. 274). It has been said earlier that the prepositional phrase may occur as *khavar*/predicate (rheme) (cf. Chap.3). The canonical order of the sentence is: **وهم يوقنون بِالْآخِرَةِ** [Mu + Kh]. The meaning of this verse is that: 'they (هم which refers to the believers) are certain and believing only in the Hereafter.

Anything other than this great matter does not concern them'. The emphasis here is on the phrase **بِالْآخِرَةِ** 'in the Hereafter'. Therefore, Aš-Šawkânî (1964: 1/37) mentions that the rhetorical purpose of this type of fronting is to indicate restriction **الحصر**.

I believe that there is another reason for fronting the *khavar* in this verse. The Hereafter or the Day of Resurrection is a very important day; all the Prophets and Messengers came to warn their people about this day. So, it has been fronted in the verse for its importance.

If a translator does not apprehend this type of non-canonical order or its rhetorical purpose(s), his rendering will be inadequate.

Comment on the translations: Sûra 2:41- Trans. "D"

who trust ... and firmly believe [in the life to come].(p.11)

2-Trans. "A"

And (in their hearts) have the assurance [of the Hereafter]. (p.7)

3- Trans. "H"

and {they} believe with certainty [in the Hereafter]. (p.3)

4- Trans. "P"

and are certain [of the Hereafter].(p.34)

5- Trans. "R"

and full faith have {they} [in the life to come].(p.3)

a) General Analysis:1- Linguistic Analysis

Trans "A" in particular might give the wrong sense in English. The Arabic word الآخرة which is one word has been translated in Trans "D" into a phrase consists of four words 'the life to come'. 'The life to come' is a phrase used in Christianity to describe the Hereafter. Perhaps Dawood has borrowed it from Christian usage. Although, perhaps it gives an accurate meaning, the literal Arabic of this phrase is الحياة التي سوف تأتي. Therefore, Dawood's rendering of the Arabic word الآخرة is not so much a translation as an explanation of the Arabic word. Webster (1979: p. 531) explains the word 'Hereafter', saying it is "an existence beyond earthly life" ⁹. I suggest the word 'Hereafter' as an equivalent translation of the Arabic word because it is one word and gives the nearest meaning to that of the original word. It is also a standard expression in English.

Dawood's translation of the Arabic verb يوقنون is a good one. The English verb 'believe' can be replaced with the Arabic verb يؤمن because they are equivalent lexically and also semantically. But the Arabic word يوقن denotes a stronger meaning than the Arabic word يؤمن. Consequently, it cannot be fully represented by the English word 'believe'. Therefore, the translator adds the adverb 'firmly' to strengthen the English verb 'believe' in order to make it equivalent to the Arabic verb يوقن. Though the translation of the Arabic verb يوقن 'believe with certainty', given by

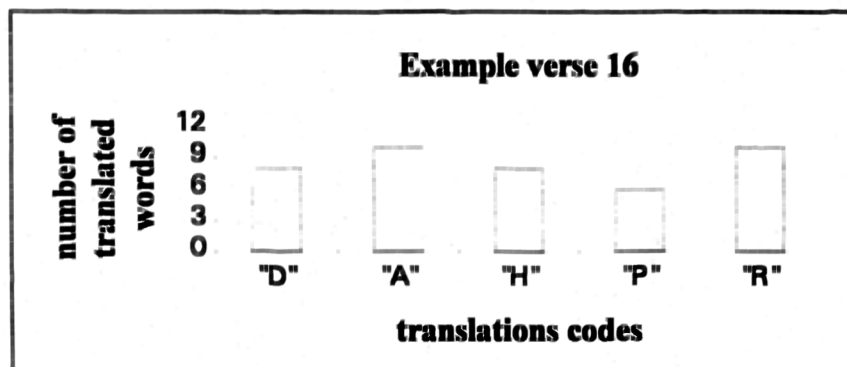
Trans "H", gives almost the same meaning as the original (one of the respondents supports this in his comment indicating that " 'with certainty' best conveys the meaning"), the rendering of Trans "D" 'firmly believe', I believe, is better because it gives virtually the same meaning but in fewer words.

In Trans "A", the Arabic verbal phrase (verb + subject) **يوقنون** is mistranslated. In the translation this verbal phrase becomes the verb 'have' plus object noun phrase 'the assurance'. This does not give the meaning of the original, although the word 'assurance' carries echoes of 'sure' in English-which conveys something of the intended meaning of the original. In Arabic 'assurance' means **ثقة** or **تأكيد**, while the Arabic verb **يوقن** is stronger in meaning than these two words. The translator realises the strength of the Arabic word **يوقن**, so he tries to convey this meaning into the English by using three lexical words (or six if the words in brackets 'in their hearts' are included). Trans "P", on the other hand, uses 'are certain' to represent the Arabic verb **يوقن**. Though it gives the meaning of the Arabic verb, I believe that the COPULA + ADJ. structure seems to be weaker, because it lacks the 'dynamic' connotations of the verb forms. Verbs are said to be more dynamic than nouns (including adjectives) (*cf.* Quirk et al, 1973: pp. 20-21 *cf.* also pp. 14-15 & p. 124. *cf.* also Crystal 1992). For this reason, I believe that 'firmly believe' as suggested by Trans "D" is the best translation of the Arabic verb.

Trans "A" adds the prepositional phrase 'in their hearts', which is not in the original text. It may be added to help in signalling the same meaning as the Arabic verbal phrase **يوقنون**. Apart from this, however, this translation of the Arabic **الآخرة** is a good one.

2- Descriptive statistical Analysis

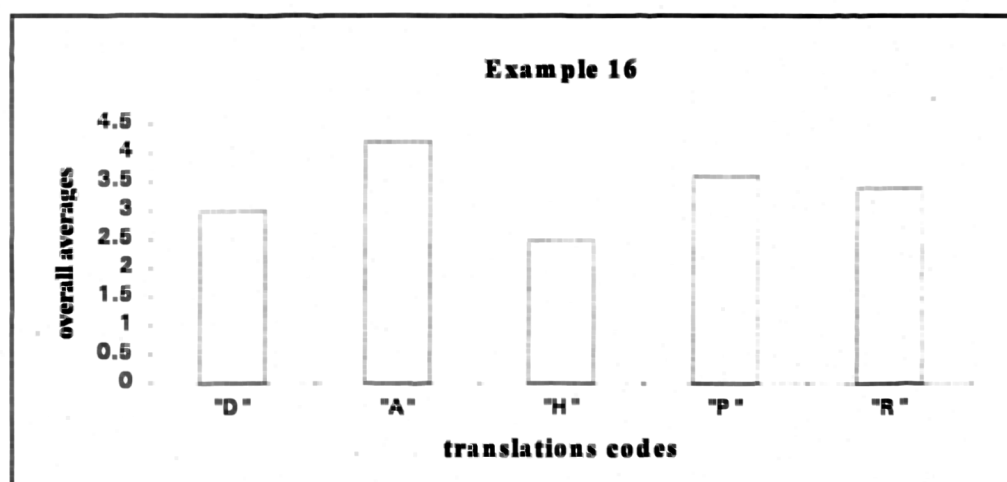
The Arabic example is extremely short. It only consists of 4 words (including the conjunction **و**). In contrast, Trans "A" and "R" choose 10 words each in order to give the intended meaning of the original. Trans "D" and "H" consist of 8 words each. Trans "P" consists of 6 words (*cf.* figure below). The mean number of all translations is 8.4. The standard deviation is $\approx \pm 1$ word. This indicates that Trans "A" and "R" are the most redundant.



Comparison of the number of words of all translations

To examine the style of the five translations consider the following (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	6	1	3	3
"A"	2	1	7	4.2
"H"	7	2	1	2.5
"P"	2	4	4	3.6
"R"	2	5	3	3.4



From the above table and figure, it can be noted that Trans "H" exhibits the most acceptable style, while Trans "A", which is among the most wordy, is the least acceptable. The reasonable number of words, the use of simple English and the non-use of brackets by Trans "H" make it most acceptable.

b) Specific Analysis:

The structure of English equivalents of the Arabic **وهم بالآخرة يؤمنون** is very similar to the Arabic text in its canonical order: **وهم يوقنون بالآخرة**. But does this translation convey the message or the rhetorical purpose of the original text which exhibits non-canonical order? By splitting the English clause to theme/rheme and given/new, we may suggest an answer to this question.

In approaching to the Arabic text we will see that the *khavar* **و بالآخرة** which is fronted here, bears new information and constitutes the focus of the clause. Consider the whole text:

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾ (2:4)

It is very obvious that the word **و بالآخرة** is new information and has not been previously mentioned. On the basis of this and according to Halliday's view the Arabic clause can be analysed as follows:

يوقنون	هم	بالآخرة	و
Verb + <i>Fâ'il</i>	pronoun	Pp. Object (part of the <i>khavar</i>)	conjunction
given	new (marked focus)		
rheme	marked theme		

As is shown in the above figure, the prepositional object **و بالآخرة** is a marked theme. It is also new since it has not been mentioned in the previous text. Therefore, it is a case of emphasis, which as mentioned earlier, is used in Arabic in particular contexts to indicate restriction.

Now let us go back to Trans "D" to see how it can be analysed. The whole text runs as follows:

...; who trust what has been revealed to you and to others before you, and firmly believe in the life to come.(p.11)

If we reconsider the clause in question which starts from 'and firmly' we will realise that it bears new information. The phrase 'in the life to come' has not been mentioned in the previous text either explicitly nor implicitly. The whole clause 'and firmly...' of

which this phrase is a portion, has no immediate subject. Consequently, it has no theme. The implied theme 'who', which can be extracted from the preceding context, may be omitted in order to foreground the rheme.

As far as I know, Halliday and his followers have always concerned themselves with the marked theme and do not seem to have discussed thoroughly the marked rheme. In discussing elliptical themes, Halliday (1985: 63) mentions, without further discussion, the marked rheme. He gives two examples of marked rheme, the following being one of them:

Said Goody Brown; 'It's down the town.'

"Down the town"
marked rheme

In discussing the marked rheme, Baker (1994: p.157) quotes the following example from *A Hero from Zero* (p. v):

House of Fraser shares were highly sensitive to any rumours of a bid, and we waited with caution and anxiety for the green light from the ministry. And waited.

She then comments that the last clause consists of only a marked rheme. The theme, 'we' in this context, has been omitted to highlight the rheme (op. cit.). On the basis of this, we can also suggest that the theme in Trans "D", and "P as well, has been omitted to highlight the rheme:

Trans "D"	and firmly believe in the life to come
Trans "P"	and are certain of the Hereafter
	non-thematic clause
	marked rheme

These two clauses can be treated as the second part of a compound relative clause, where the second clause is linked to the first by 'and'. However, according to the above analysis, the whole clause is highlighted. But in the original the emphatic impression lies only on the object **بالآخرة**. As Halliday (1985: pp. 59-60 and p.347) believes, the speaker has the choice to select any word in any position within the clause as the most important element (the result is a marked focus if it is on any

element other than the final lexical element in the clause): "the accent can however come anywhere in the clause" (Halliday, 1985: p.60). In the above examples this can be achieved through focusing the prepositional objects 'in the life to come' or 'of the Hereafter'. In spoken discourse the focus is signalled by the tonic accent, a clear fall or rise in pitch which may draw the listener/s' attention to the most important portion of the message. But in our case, in written discourse, it is impossible to draw the reader's attention in this way. Therefore we should look for another device which makes the producer highlights the word or words that he wants to draw attention to.

In the above two examples, Trans "D" and "P", the translators succeed in highlighting the whole message by omitting the theme of the clause. But unfortunately this is not what is intended by fronting the prepositional object of the Arabic clause.

The structure of the clause rendered by Trans "A" is similar to those of Trans "D" and "P" in that it is an elliptical clause. It has no explicit subject. However, it differs in thematizing the adjunct 'in their hearts'. This clause can be analysed as follows:

And	in their hearts	have	the assurance of the Hereafter
conjunction	adjunct	predicator	unmarked focus
theme marked		rheme	

This analysis shows that the adjunct 'in their hearts' is emphasised by thematizing it. The noun phrase 'the Hereafter', however, which is emphasised in the Arabic original, remains here unemphasised in the rheme segment.

As regard Trans "H", the structure of the clause is a simple one. The sequence of the elements is in its unmarked order. The clause can be analysed in terms of mood, information and theme (Halliday's model, *cf.* 1985: p.360 & elsewhere) as the following:

and	they	believe	with certainty	in the	Hereafter
conjunction	subject	predicator	adjuncts	prepositional object	
					unmarked focus
unmarked theme		rheme			

As the above figure shows, the clause is in its unmarked structure and consequently it has no rhetorical effect.

The last translation that is to be analysed is Trans "R". Though this translation itself exhibits non-canonical order, it does not give the same effect as the original. The translator, here, prefers to use the archaic style to give a certain emphasis to the foregrounded elements. The phrase 'full faith' and the verb 'have' have been fronted in the translation. The unmarked order of this clause would be 'and they have full faith in the life to come'. The inversion of verb and subject ('have' and 'they') is an archaizing feature of the translation. The clause also can be rearranged by fronting the preposition with the object and the infinitive in a marked position as 'in the life to come, they have full faith' (*cf.* Chap. 2). This can be figured as the following:

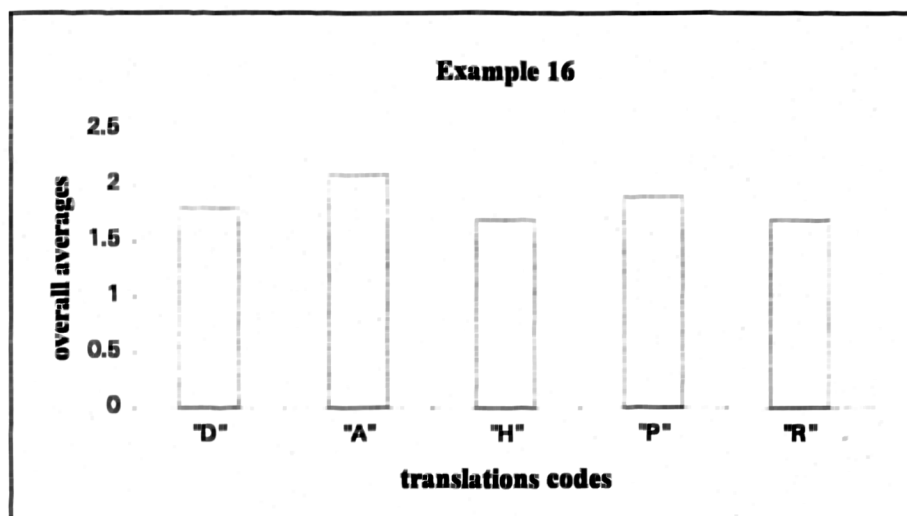
and	full faith	have	they	in the life to come
conjunction	complement	finite	subject	adjunct
marked theme		rheme		

Thematizing the complement 'full faith' makes it emphatic, while the phrase 'in the life to come' which is considered in the original text the most important information, functions as adjunct in the target text. This, as explained above, is not the purpose of foregrounding the object in the original text. In general this translation, however, may give the sense of restriction, but at the cost of an archaic and therefore somewhat odd English style.

It can be seen that none of the translators have relayed the emphasis displayed by the Arabic clause in its non-canonical structure. However, according to the above analysis translation "D" is likely to be better than the other translations.

The results of the questionnaire read as follows (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	4	4	2	1.8
"A"	2	5	3	2.1
"H"	5	3	2	1.7
"P"	3	5	2	1.9
"R"	5	3	2	1.7



All translations are close to each other in relaying the intended meaning of the original. However, Trans "H", "R" and "D", which have been selected as the most elegant, come out as the best in conveying the intended meaning as the original.

In terms of word order and on the basis of the above translations, the Arabic clause (*i.e.* example 16) can be considered a problematic clause. Since the problem lies in the translators' failure to put the translation of the Arabic object بالآخرة in an emphatic position, I offer the following structure for consideration (the Arabic text is recalled for convenience):

﴿ [وبالآخرة] {هم} يوقنون ﴾

and in the Hereafter they firmly believe

According to the Hallidayan analysis, the prepositional object 'in the Hereafter' is the marked theme. It is marked not because it is in initial position, but because it is a non-subject theme. Since the foregrounded element is the object, it is then highly marked. The emphasis now is concentrated on the object 'in the Hereafter'. This effect exists also in the original text. Our suggested clause goes along with Halliday's view in focusing the object by foregrounding it. Compare this clause with Halliday's two examples: 'the play John saw yesterday' (Halliday 1967q: p.213) and 'this responsibility we accept wholly' (Halliday, 1985: p.45). In both of Halliday's examples the object is the theme in marked position (*cf.* Chap. 2). However, the suggested translation, as well as, these two examples given by Halliday, sound odd in English. The analysis of the above clause can be presented as follows:

and	in the Hereafter	they	firmly	believe
conjunction	complement (object)	subject	adverb	verb
marked theme		rheme		

The above clause was produced to emphasise the theme. It may serve as a good equivalent to the Arabic clause. But in order to add the feature of restriction or exclusiveness to the English clause as is the case with the Arabic, the clause can be formulated as the following:

'and the **Hereafter** is what they firmly believe in'

This pseudo structure with marked theme serves to express the feature of exclusiveness. It implies 'and nothing else'. Such marked structures have been also discussed by Halliday (1985). He compares the two marked theme examples: 'a loaf of bread we need' and 'a loaf of bread is what we need'. He continues to say that both of the clauses have a loaf of bread as theme; but while the former implies 'among other things', the latter implies 'and nothing else' (Halliday, 1985: p.43).

The translator could also use the cleft structure to thematize the complement 'the Hereafter', as in:

'It is **the Hereafter** in which they firmly believe'

The last two suggested translations, also, sound odd, perhaps because they are both too highly marked. Furthermore, with these examples a serious problem may arise if they are linked with the preceding text. Consider the following two texts:

1- ...; who trust what has been revealed to you and to others before you, and the Hereafter is what they firmly believe in

2-...; who trust what has been revealed to you and to others before you. And it is the Hereafter in which they firmly believe.

The problem with these examples is that they are difficult to fit in this context, because English seems to require parallel structures. This shows the necessity in some cases of considering the whole text and links between structures. This is something which is difficult to do here and is beyond the scope of this study. The alternative is

break up the whole text into smaller separate structures, but this is against the principle that the text is a unity.

7.2.7. Extreme Trust

Example 17: سورة (الحشر ٥٩:٢) . Sûra 59:2

﴿ وَظَنُوا أَنَّهُمْ [مَانِعَتُهُمْ] {حُصُونُهُمْ} مِنَ اللَّهِ ﴾

Parsing:

وَ : conjunctive particle

ظَنُوا : Doubly transitive verb in the perfect tense with the attached pronoun suffix *واو* as its *fâ'il*.

أَن : Particle used to indicate emphasis having the pronoun *هم* *they* as its dependent noun. This particle and its pronoun stand in the place of the two objects of *ظن* (سدت مسد مفعولي ظن).

مَانِعَتُهُمْ : *khavar* (fronted)

حُصُونُهُمْ : *Mubtada'*. The sentence consists of the *khavar* and the *mubtada'* i.e. *مَانِعَتُهُمْ حُصُونُهُمْ* is the *khavar* of the particle *أَن*.

مِنَ اللَّهِ : Prepositional phrase related to the *khavar* *مَانِعَتُهُمْ*

Comment on the Example:

The above parsing indicates that the structure of this example is complex. However, the structure of the clause exhibiting non-canonical word order is simple. The *Mubtada'* of the sentence is the word *حُصُونُهُمْ* while the *khavar* is the word *مَانِعَتُهُمْ* (cf. Aš-Šawkânî, (1964: v.5, p.195). The structure of this sentence shows that its *mubtada'* has been placed after its *khavar*. This non-canonical order is not used unless there is a rhetorical purpose, which allows the *khavar* to be fronted. Al-Yamanî (1914: v.2, p.68), points out that the rhetorical purpose for placing the *khavar* before the *mubtada'* in this example is to show how much the infidels rely on their fortresses.

Az-Zamakhsharî, (1987: v.4, p.498) says:

فإن قلت: أي فرق بين قولك : وظنوا أن حصونهم تمنعهم أو مانعتهم ، وبين النظم الذي جاءت عليه ؟ قلت : في تقديم الخبر على المبتدأ دليل على فرط وثوقهم بحصانتها ومنعها إياهم. وليس ذلك في قولك: وظنوا أن حصونهم تمنعهم.

If you say: what is the difference between *هم* *they* thought that their fortresses would preserve them (or: will preserve them)' and the order which is actually used, I say: fronting the *Khavar* before the *Mubtada'*, indicates the degree of trust which they place in their fortresses, and the degree to which they believe they protect

them. This connotation is not present in the expression: *وظنوا أن حصونهم تمنعهم*. (My translation)

An understanding of the connotations of word order is essential in translating the Qur'anic text; because, as we have seen, the Qur'ân frequently uses non-canonical order and takes advantage of it to convey His message. The translator should be aware of this and should grasp the rhetorical purpose of this style.

The following figure shows a comparison between the analysis of the clause as given by the traditional Arab grammarians and our analysis based on Halliday's model:

It will be helpful in terms of 'new' and 'given' to consider the clause preceding this clause:

﴿ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ ﴾

حُصُونُهُمْ مِنَ اللَّهِ	وظنوا أنهم مانعتهم	
	new	given
	focus	
mubtada`	khabar (in marked position)	
rheme	marked theme	

In accordance with both analyses the word *مانعتهم* is in the marked position.

Comment on the Translations: Sûra 59:2

1- Trans. "D"

and they, for their part, fancied that {their strongholds} [would protect them] from God. (387)

2- Trans. "A"

And they thought that {their fortresses} [would defend them] from Allah! (p.1716)

3- Trans "H"

And they thought that {their fortresses} [would defend them] from Allah! (p.816)

4- Trans. "P"

while they deemed that {their strongholds} [would protect them] from Allah. (393)

5-Trans. "R"

and they on their part thought that {their fortresses} [would protect them] against God. (p.373)

a) General Analysis:**1- Linguistic analysis**

Trans "D" treats the **هم** element of **أنهم** as emphatic (contrastive), therefore the phrase 'for their part' is added in the translation. However, 'on their part' used in Trans "R" is less idiomatic than 'for their part' used in Trans "D". Trans "A" and "H" are identical. The English terms used in Trans "A" in general seem to be good equivalents of the Arabic terms. The word 'defend', however, as used in Trans "A" and "H" suggests an active, human-type subject. This word seems the wrong verb to use with an inanimate subject like 'fortresses'.

The basic structure of Trans "A" is [theme + rheme]. This is the canonical order of the English sentence (*cf.* Chap. 2). But if this structure is compared with the structure of the Arabic clause, we will find that the verb **مانعتهم** which is in the present participle form is placed in the theme position in the Arabic clause while it is placed in the rheme position in the English clause. The phrase 'their fortresses' which is a translation of the *mubtada`* of the Arabic text is thematized here; while the *mubtada`* in the original *i.e.* **حصونهم** is placed after the *khabar* in the Arabic text. This shows that translation "A" does not provide a parallel structure to that of the Arabic text. The translator effectively deals with the Arabic text which exhibits non-canonical order as if it was canonical order.

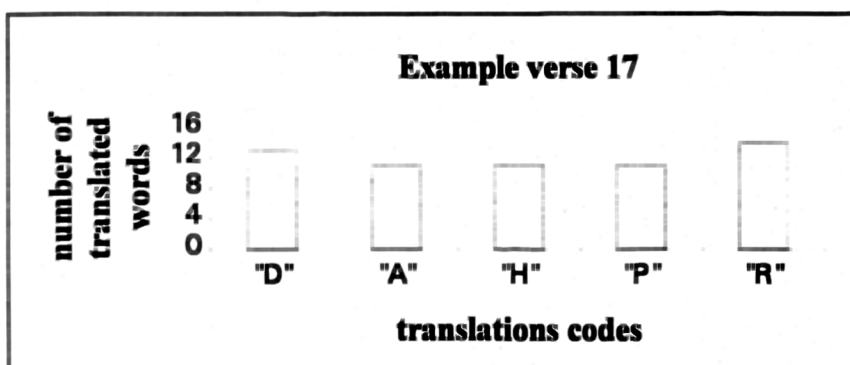
A back Arabic translation of this rendering in its English canonical order would be: **وظنوا أن حصونهم ستمنعهم من الله**. The structure of this Arabic text is [theme + rheme]. This Arabic order is exactly the same as the English order, while the order of the verse mentioned above is the reverse.

The reason for the use of 'fancied' in Trans "D" for the Arabic word **ظنوا** is not clear. The first word in the rendering given by Trans "P" 'while', does not give the literal meaning of the Arabic conjunction particle **و**, though the translator himself says in his introduction that he will give a literal translation of the Arabic text (*cf.* Chap. 6). It is true that the meaning of this verse indicates contrast with the speech before it **ما ... ظننتم أن ... وظنوا أنهم ...** 'You did not think that... and they thought that...', therefore the translator uses the contrastive word 'while' which means 'but' and is used to emphasise a contrast. But this would be true if the original used words which

indicate contrast as **بينما** or **لكن**. In this context, the Arabic particle **و** itself connotes contrast. I believe that the English adjunct 'and' could also indicate contrast in this context. The word 'deemed' in Trans "P" seems too abstract and academic.

2- Descriptive statistical Analysis

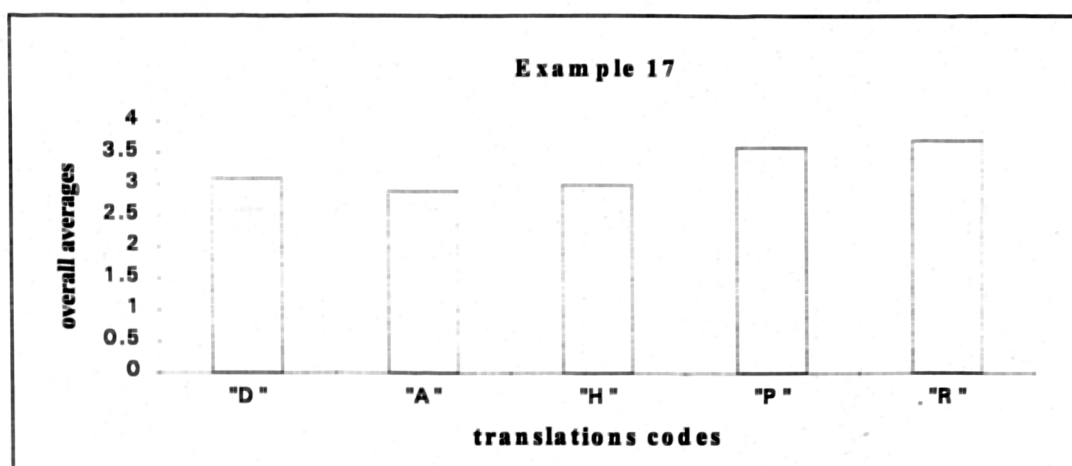
For the first time Trans "R" is the most wordy, with 14 words. Trans "D" consists of 13 words. Trans "A", "H" and "P", on the other hand, are the least wordy, with 11 words each (*cf.* figure given below). The mean number of words in all translations is 12 words. The standard deviation is $\approx \pm 1$ word.



Comparison of the number of words of all translations

The results of the test, regarding the style, are as follows (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	5	2	3	3.1
"A"	7	-	3	2.9
"H"	6	1	3	3
"P"	2	4	4	3.6
"R"	3	2	5	3.7

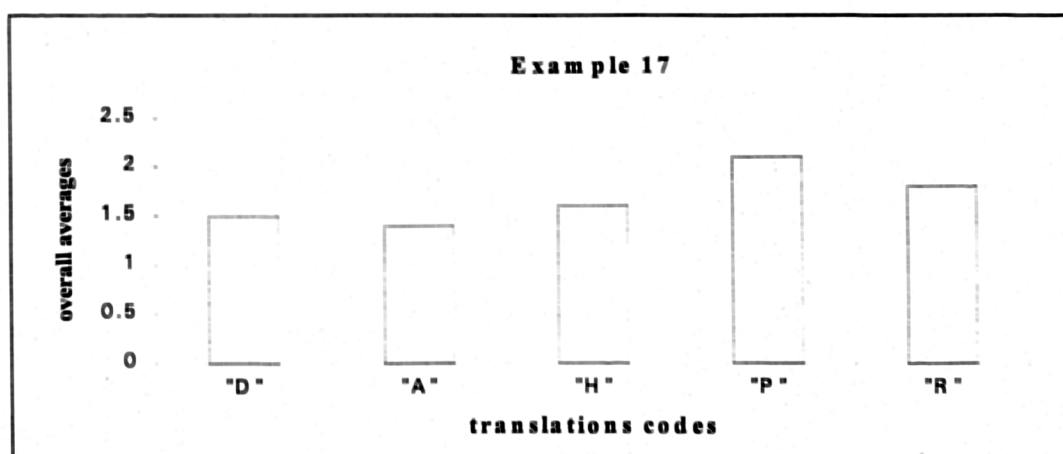


Though there is no highly significant differences between the results of the questionnaires, Trans "A", which is the least wordy, is the most elegant. Trans "R", which is the most wordy, is the least elegant. Giving the meaning directly and in clear English by Trans "A" and the over wordiness in Trans "R" is one for this result.

b) Specific Analysis:

According to the tested respondents, the above five translations score the following (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	5	5	-	1.5
"A"	6	4	-	1.4
"H"	5	4	1	1.6
"P"	2	5	3	2.1
"R"	3	6	1	1.8



According to the above figures Trans "P" is the worst in transferring the intended meaning of the original. Trans "A", which is the least wordy and the most elegant, has been selected as the best in giving the intended meaning of the original. Possibly the use of 'thought', 'fortresses' and 'defend' in Trans "A" lead the respondents rate it best. The theoretical analysis, however, may give a different result. Trans "D", "A", "H" and "P" have almost the same structure. All clauses, of Trans "D", "A", "H" and "P" (major clauses as Halliday (1985: p.44) calls them since they have themes) are declarative clauses. In order to split the information message of the clause, given by Trans "D" for example, into given and new we should expand the clause by mentioning the preceding clauses:

...glory to God...It was He that drove the unbelievers among the People of the Book out of their dwellings into the first exile. You did not think that they would go; and they, for their part, fancied that their strongholds would protect them from God (pp. 386-87)

Accordingly the clause can be analysed as the following:

and	they	for their part	fancied	that their strongholds		would	protect	them	from God
text.	topic.	adjunct	predic.	adj.	subject	finite	predic.	pro.	Pp.
	new		given						new
				theme		rheme			
theme		rheme							

The above analysis shows that the clause is in its unmarked structure. The theme 'they' is new in contrast with 'you' mentioned in the preceding text. It serves to give a contrastive emphasis (*cf.* Halliday, 1985: p. 277 and p. 279). Compare with:

// you can / go if you / like // I'm not / going // (op. cit. p. 277)

As noted above, in the original clause, the emphasis/focus is in the Arabic word **مانعهم** which is translated here into 'would protect them'. Here, the word 'protect' could bear the focus if it is contrasted with 'fancied'. The word 'God' constitutes the new information because it is the last lexical item in the unmarked declarative clause. I believe, however, that the core of the message in this clause is 'their strongholds'.

Thus, it is the theme, which the message is about. This message may be segmented in response to a question such 'what did they fancy their strongholds would do?'. The missing information, or the rheme, is 'would protect them from God'. The emphasis here is in the last lexical item 'God'. This means that Trans "D" fails in conveying the intended message of the original text.

Trans "R", like all the other translations above uses the English unmarked structure [theme + rheme] to represent the Arabic marked structure. The English reader will read such English clauses with unmarked structure as normal declarative clauses because, as we have said above, they do not put emphasis on any element of the clause. The result is that the effect of the original clause has not been transferred into the English clause.

I think that the problem that faces the translators here lies behind the translation of the Arabic fronted *khavar* مانعتهم. The only way to translate this Arabic active participle into English is as a verb or a verbal group. Usually, the verb (or to use Halliday's term, the predicator) represents the rheme of the English clause and therefore its usual position is after the theme. Unlike Arabic, the verb in English does not occupy the initial position unless there is a rhetorical purpose for this.

In order to solve this problem I suggest two translations for examination. The first involves switching from active to passive, and, the second thematizes the predicator.

1- Switching from active to passive:

﴿وَضَنُوا أَنَّهُمْ [مَانِعَتُهُمْ] {حُطُونَهُمْ} مِنَ اللَّهِ﴾

And they thought that [they would be protected] from Allah {by their fortresses}.

This rendering is very close to the original for several reasons: First, the translation of the Arabic fronted *mubtada'* مانعتهم has been also fronted in the target text. Second the English present participle 'being protected' corresponds to the Arabic present participle مانعتهم.

Third, the pronoun which represents the attached pronoun هم in أنهم is presented here in the subject mood 'they' while all translations above rendered it in the object mood 'them', because they do not front the *mubtada'* مانعتهم in their translations.

Before we go on to analyse this clause in terms of theme-rheme structure and given-new structure, we will mention here some clauses preceding this clause quoting from Ali (p.1715) in order to provide relevant context:

It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would go out, while they thought that they would be protected from Allah by their fortresses.[the underlined is my proposed rendering].

Although the underlined clause preserves the same arrangement of the original, it does not put the emphasis on the predicator 'protected' and therefore it does not relay the same effect as the original.

The clause can be analysed as the following:

while they		thought	that	they	would be protected	from Allah	by their fortresses
				subject	process	Pp.	actor
	new	given	new	given	new	given	new
			theme		rheme		
theme		rheme					

Although the process 'protected' and the actor 'fortresses' are new and have the locus of the information focus because they are contrastive in meaning with each other, the English clause does not show the secondary meaning that the original clause has.

In accordance with Halliday's view, the unmarked focus falls on the actor of a clause with such structure. The above clause then will be as follows:

//And they thought that they would be protected from Allah by their **fortresses**//.

The effect here is to emphasise the actor '**fortresses**' as the new information carrying the information focus, and the goal 'they' as the point of departure for the clause as message. This corresponds to Halliday's (1967q: p. 217) analysis of the following clause:

// these houses were built by my **GRANDFATHER** //

2- Thematizing the predicator:

Strictly speaking, thematizing the verb (or what replaces it) in Arabic does not yield a marked structure at all. But here in the Arabic clause mentioned above it is marked because what represents the verb, the active participle functions as *khavar* (which its usual position is after the *mubtada`* cf. Chap. 4). Thematizing the verb in English is highly marked. Therefore by thematizing the verb in the English clause, we may convey the emphasis signalled by thematizing the *khavar* in the Arabic clause. On the basis of this the above clause could be rearranged as the following:

'And **protect** them from Allah they thought their fortresses would [do]'.
 'Publicize it they did'.

This marked structure is extremely problematic. It suggests that the theme 'protect' is foregrounded and placed in a marked position to emphasise that the predicator 'protect' is the point of new information which carries the information focus of the message. Compare this clause with the following example (Baker, 1994: p. 134):

'Publicize it they did'.

In comparing the above two structures, some problems may arise. The proposed structure is complicated by the fact that what is fronted is the verb plus object of a subordinate (embedded) clause and not the simple verb plus object of the main clause as in 'Publicize it they did'. The proposed structure is so highly marked in English, that is probably reasonable to regard it as ungrammatical. Besides it does not work in English if it is placed in the context as:

*Little did ye think that they would go out [Ali, p. 1715], And **protect** them from Allah they thought their fortresses would [do].*

7.2.8. Exclamation

Example 18: سورة (مريم ١٩: ٤٦) . Sûra 19:46

﴿ قَالَ أَرَأَيْتَ [أَنْتَ] عَنْ آلِهَتِي يَا إِبْرَاهِيمَ ﴾

Parsing

قال : Verb in the perfect tense. The *fâcil* is the implicit pronoun هو *he*.

أ : Particle of denial interrogative استفهام إنكاري .

راغب : preposed *khabar*.

أنت : *Mubtada`*.

عن آلِهتي : Prepositional phrase.

يا : Vocative particle.

إبراهيم : Vocative noun.

Comment on the Example:

As has been said in Chapter 4, Section 5.3. (example 4-129), this Arabic clause exhibits non-canonical order. The *khabar* of the sentence راغب is fronted before its *mubtada`* أنت (cf. Az-Zamakhšarî, 1987: v.3, p.20). The rhetorical purpose of this type of non-canonical order in this particular clause is to show how the father is astonished by his son because he hates his gods (cf. الزمخشري/Az- Zamakhšarî: op. cit., اليمني/Al-Yamanî, 1914: v.2, p.69 and البياضوي/Al-Baydhâwî, 1878: v.1, p.19). It is intended to indicate an indignant exclamation.

Aš-Šawkânî, (الشوكاني, 1964: v.3, p.336) says that the meaning of this clause is: *أعرض أنت عن ذلك ومنصرف إلى غيره؟ Are you abandoning this (worshipping our gods) and devoting yourself to another?* This meaning cannot be attained when the clause is in its canonical order: *أأنت راغب عن آلِهتي يا إبراهيم؟ Is it you who are abandoning my gods, O Abraham?* The difference between the two clauses is very clear. The former is inquiring about the action, the present participle راغب ; in other words the father is surprised that his son hates his gods and does not love them. In the latter clause, on the other hand, the father is questioning whether it is Abraham or someone else who hates his gods?. In other words, if there were no non-canonical word order in the clause, the sentence would be in the interrogative form without any element of surprise. But this type of non-canonical word order adds to the meaning of the clause elements of surprise and exclamation (cf. 4.6.10.).

Here is the analysis of the Arabic clause in thematic terms only:

Traditional Arab analysis:

يا إبراهيم	عن آلهتي	أنت	راغب	أ
vocative	Pp.		<i>khavar</i>	interro.par.
		<i>mubtada`</i>		
	<i>kha</i>		<i>bar</i>	

Hallidayan analysis:

rheme	theme
-------	-------

The above figure shows how difficult it is to apply the Hallidayan analysis to this particular clause. The structure of this Arabic interrogative clause is different from the English structure. In Arabic the predicator comes between the interrogative particle and the subject and extends over the prepositional phrase, though the traditional Arabs have not stated it explicitly. But if the sentence is rearranged according to its canonical order this analysis becomes very clear. Besides, the piece of information that the *khavar*/rheme bears will not be informative without considering the prepositional phrase as part of the *khavar*/rheme. In a polar question, on the other hand, the predicator comes after the subject. In this case, the interrogative particle and the subject would be the theme of the clause while the rest of the clause including the predicator would be the rheme. Accordingly, if the translation of the above clause starts with 'Are you....?', the finite verb and the subject will be themes and the rest of the interrogative clause will be the rheme. In other words, the above Hallidayan analysis may hold true, if the Arabic clause is in its canonical order as أنت راغب عن آلهتي يا إبراهيم؟. But according to the above figure, the predicator is placed in the theme position, which contradicts the Hallidayan analysis.

As a matter of fact the structure of this isolated clause is not easy to translate because it expresses surprise in an interrogative form. But if it is read in context it would be easier to understand from the dialogue between the father and his son, that the father is surprised (and not really questioning) that his son is abandoning his gods. It is, clearly, a rhetorical question. The speaker (the father in this example) does not use the interrogative to find out something which he did not know before. He knows that the addressee, his son, will reply to this interrogative form positively. Rather he uses the interrogative form together with the fronting of the *khavar* of the clause (the word راغب) to indicate the meaning of exclamation.

The translator, therefore, should give the expression of surprise in a question form besides trying to give the non-canonical order of the original text. It is very difficult to

transfer all of these properties into the translation. However, the translator should choose the best English equivalent of the Arabic clause.

Comment on the Translations: Sûra 19:46

1- Trans. "D"

He replied: 'Do {you} dare [renounce] my gods, Abraham? (p.217)

2- Trans. "A"

Art {thou} [shrinking] from my gods, O Abraham? (864)

3- Trans. "H"

He (the father) said: "Do {you} [reject] my gods, O Abraham? (p.451)

4- Trans. "P"

He said: [Rejectest] {thou} my gods, O Abraham? (223)

5- Trans. "R"

He said, '[Castest] {thou} off my Gods, O Abraham? (199)

a) General Analysis

1- Linguistic Analysis

By putting the auxiliary verb 'do' and 'art' at the beginning of the clause in Trans "D", "H" and "A", the translators put the sentence in the interrogative form. The inversion in Trans "P" and "R" also yields an interrogative form. Trans "D" also uses the word 'dare' to give the meaning of the indignant exclamation¹⁰. This use seems, as pointed out by two of the respondents, the best attempt to suggest indignation (or astonishment).

In general, the English verb 'replied' serves as a good equivalent to the Arabic word **أجاب** rather than **قال**. However, in this context the Arabic word **قال** connotes the meaning of 'reply' because the above Arabic clause uttered by the father is in fact an answer to his son's questions. In fact, the use of 'replied' also makes it plain to the English reader that it is the father who speaks and not the son. Arabic tends to be less explicit in pointing up the reference of pronouns than English. This draws attention to the question of frequency of use. It is sometimes claimed that Arabic makes very wide use of **قال**, while English prefers to use different 'saying' words: 'said', 'replied', 'answered', 'came back' etc. The phrase 'art thou shrinking' is fairly dramatic because of the use of the present continuous, and the verb, which has a

strong basic physical sense. The phrase 'castest thou off' in Trans "R" also has a strong basic physical sense.

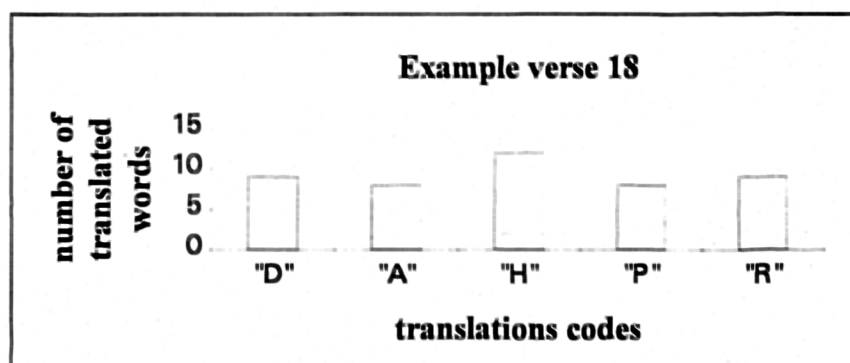
Trans "D" does not translate the vocative particle **يَا** which is frequently translated as 'O' or 'Oh' (cf. Haywood and Nahmad, 1984: 131). Normally, one would not expect **يَا** to be translated as "Oh" (or "O"-this being archaic), since the use of "Oh" as a vocative particle is not normal in modern English. However, "Oh" is common in religious language. According to this and, in spite of the fact that, in English it is possible to use the vocative without the vocative particle, it is preferable here to use the vocative particle because it is used in the original, especially since the original is part of Qur'anic text.¹¹

Trans "A" relays the interrogative form of the sentence by placing the finite verb before the subject, but it does not relay the exclamation element. As we have mentioned in our comment on the structure of the preceding translation, the exclamation element can exist here with this structure only in relation to the whole context.

Unlike translation "D", translation "A" does not ignore the vocative particle **يَا** 'O'. The use of the archaic words *Art* and *thou* has been discussed elsewhere in the present chapter. The use of 'Do you reject' in Trans "H" and 'rejectest thou' in Trans "P" seems to lose something of the emotion intended in the original.

2- Descriptive Statistical Analysis

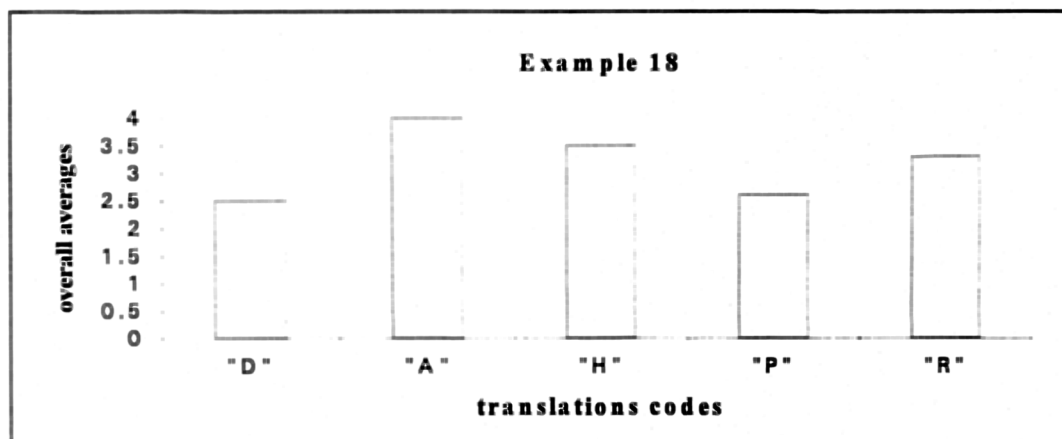
As is expected, the figure given below shows that Trans "H" is the most redundant in number of words. It consists of 12 words. Trans "D" and "R" consist of 9 words each. The translations which have the lowest number of words are Trans "A" and "P". They consist of 8 words each. The mean number is 9.2. The standard deviation is $\approx \pm 1$ word.



Comparison of the number of words of all translations

The style of the five translations can be described as follows (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	7	2	1	2.5
"A"	2	2	6	4
"H"	3	3	4	3.5
"P"	6	3	1	2.6
"R"	1	5	4	3.3

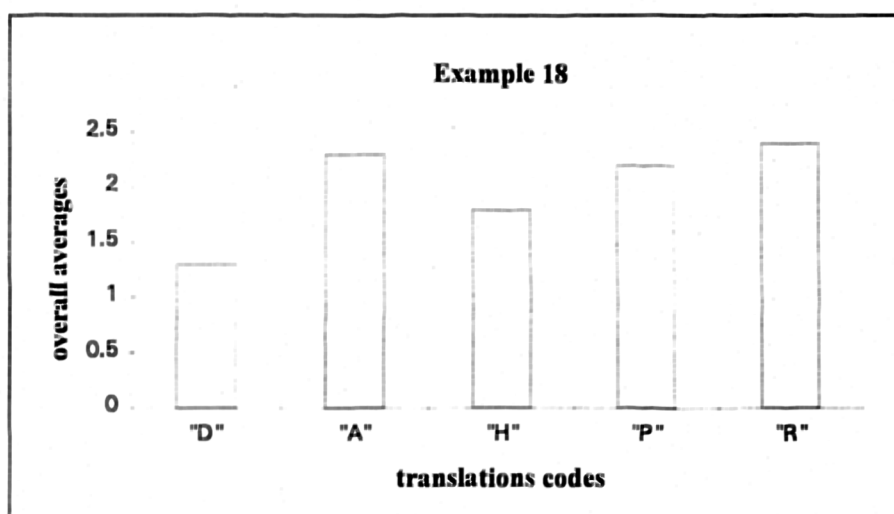


The style of Trans "D" and "P", which are among the least wordy, seems to be most acceptable, while Trans "A", which is also among the least wordy, is least acceptable. I believe that the use of the word 'shrinking' in Trans "A" affects seriously the elegance of the style.

b) Specific Analysis:

The results of the questionnaire give the following analysis (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	8	1	1	1.3
"A"	1	5	4	2.3
"H"	3	4	3	1.8
"P"	2	4	4	2.2
"R"	-	6	4	2.4



Apart from Trans "D", which has been selected as the most elegant and the best in giving the intended meaning of the original, there is no significant differences between the other translations. I believe that the use of 'dare' in Trans "D" helps to manifest the rhetorical purpose of the original and leads the respondents to choose it as the best in conveying the same message as the original. The use of 'shrinking' in Trans "A" and the archaic structure in Trans "P" and "R", on the other hand, make them least acceptable. This judgement, however, may not correspond to the theoretical analysis. Trans "D" and "H" adopt the same structure. Therefore, it is sufficient to analyse only one of them. In order to analyse the information structure of Trans "D", for example, some preceding sentences are given:

You shall also recount in the Book the story of Abraham:...He said to his father. ... 'Father, do not worship Satan; for he has rebelled against the Lord of Mercy. ... He replied: 'Do {you} dare [renounce] my gods, Abraham? (p.216-17)

On the basis of the above context, the translation of the Arabic example can be analysed in terms of theme and information as follows:

He replied: //"Do you dare renounce my gods//, Abraham//?

do	you	dare	renounce	my gods	Abraham?
structural	topical	adjunct	predicator	Pp.	vocative
	given		new	new (focus)	
theme 1	theme 2	rheme			
theme		rheme			

The above analysis of the yes/no interrogative shows according to Halliday, that the theme not only includes the finite verb but also extends over the subject. As is shown above, the sentence consists of two separate information units. The verb 'renounce' constitutes new information and 'my gods' bears the information focus. But since the clause exhibits unmarked word order, it does not have the strong effect of emphasis as the Arabic clause has. However, I believe that this clause shows the same effect as the Arabic clause viz. the exclamation effect, in question form of course. This is not because of the structure that the translator puts his clause in but because of the meaning of this clause in connection to the meaning of the text preceding it. Moreover, if the Arabic clause is isolated from the text it still exhibits the exclamation element because it exhibits the non-canonical order: the *khavar* رَاغِب is placed before the *mubtada'*, the *fâ'il* أَنْت as is explained above. As I have pointed out above, if this Arabic clause is to be translated alone (as a separate text), the translation suggested above will not give the secondary meaning as the original.

Trans "A" can be expanded by mentioning the preceding verses, as follows:

(Also) mention in the Book (the story of) Abraham: ... he said to his father: ... "O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious. ... (The father) replied: Art {thou} [shrinking] from my gods, O Abraham? (pp. 863-64)

The mood of the clause in question is worth mentioning. As an independent clause it selects for mood (*cf.* Halliday, 1985: p.44). From its structure it is easy to realise that the underlined clause is an indicative polar interrogative clause. It resembles Halliday's (1985: p.48 & 279) examples: 'is anybody at home?' and 'are you coming back into circulation?' Here is the analysis of the above underlined clause besides Halliday's analysis of his examples (*cf. op. cit.*) (the vocative 'O Abraham' constitutes a separate information unit, and is therefore excluded):

Art	thou	shrinking	from my gods?	
	given	given	new	
are	you	coming	back	into circulation?
new				given
is	anybody		at home?	
structural	topical			
theme 1	theme 2			
theme		rheme		

This analysis shows the similarity between Halliday's clauses and the clause given by Ali. It also shows that Halliday's analysis of polar interrogative clauses can be applied to this clause. But the matter is not as simple as this. Halliday's analysis of polar interrogative clauses is not, in fact, sufficient here. Halliday (1985: p.47) points out that "the typical function of an interrogative clause is to ask a question" and by so doing the speaker "wants to be told something". We have said above that the reason for the speaker to put the Arabic example in the interrogative form is not 'to be told something' but to serve alongside the non-canonical order of the clause to express the exclamation element.

Moreover, Halliday (*op. cit.*) explains that the meaning of the polar interrogative is 'I want you to tell me whether or not'; 'I want to know something about you; give account of yourself- yes or no?' (*op. cit.* p.279). Again this meaning is not meant from putting the Arabic clause discussed above in a polar interrogative form. Given this, if we go back to the English clause, of Trans "A", we will find that the translator does not try to add the element of surprise to his rendering. Instead, he leaves it open to grasp this element from the context of situation.

Trans "P" and "R" adopt a different structure. The translators try to follow the same structure as the Arabic sentence by placing the verb before the subject. The extent to which the translators succeed in retaining the form and content of the original in their renderings is discussed below.

Halliday does not talk about this type of structure, simply because it is archaic. However, basing ourselves on his general views we can compose the following analysis. As has been said earlier, according to Halliday what occurs in initial position in the clause will be the theme. We have also said that he regards the finite verb in the polar interrogative clause as the theme which may extend to include the subject. In Trans "P" for example, the predicator 'Rejectest' with capital 'R' comes in the position of the finite verb and it bears the meaning of yes-no question which the finite verb sometimes bears (*i.e.* in the interrogative clause). In this context, this means that the predicator substitutes the finite verb to constitute (with the subject) the theme. This type of theme which has not been discussed by Halliday before, I will call the '**Archaic Theme**'. On the basis of this discussion the above clause can be analysed as follows (the vocative 'O Abraham' constitutes a separate information unit, and is therefore excluded):

Rejectest	thou	my gods,	O Abraham?
predicator	subject	object	vocative
theme 1	theme 2	rheme	
archaic theme		rheme	

The translator reverses the subject-predicator arrangement by preposing the verb before the subject of the clause. As has been said before thematisation of the verb in English is normally very marked. But thematisation of the verb, in Trans "P" (and also Trans "R") is not marked, because it is the normal way in asking questions in older English. However, a sense of emphasis can be felt on the preposed verb. Depending on the effect of the emphasis, the intonation and the context of situation, the translator gives the meaning of exclamation to his clause in a polar interrogative form. This structure, however, is very archaic.

Halliday (1985: p.64) investigates a somewhat similar structure in what he calls 'Elliptical clauses'. This can be found in a clause such as *Thirsty?* and *Feeling better?* According to Halliday (*op. cit.*) these clauses are only rhemes though they have thematic structure. He (*op. cit.*) also points out that these clauses in fact involve 'exophoric ellipsis' in which the clause is "taking advantage of the rhetorical structure of the situation, specifically the roles of speaker and listener" (*op. cit.*). Therefore, both the subject and the finite verb are understood from the context; For example in *thirsty?* 'are you thirsty?' and in *Feeling better?* 'are you feeling better?' For Halliday (*op. cit.*) what is omitted in this type of elliptical clause constitutes the theme (or a part of it).

This analysis holds true in the clause under investigation if the subject 'thou' is omitted and the clause is something like: '*Rejectest my gods, O Abraham?*'. Then according to Halliday's view the completed clause before the ellipsis would be 'dost thou reject my gods, O Abraham?'. Halliday's analysis, therefore, cannot be applied to this clause, because it is of a strange structure.

Trans "R", although it uses an archaic structure like Trans "P", seems different in analysis. The verb used in Trans "R" is not a single verb, rather it is a phrasal verb. Halliday (1985: pp. 185-86) discusses this type of verb. He analyses a clause like 'they cancelled the meeting' as follows (*op. cit.* p. 185):

they	cancelled	the meeting
actor	process	goal

In this declarative clause, the goal comes at the end, and this is where the prominence, the information focus, typically falls. Halliday explains that also on the phrasal verb sentences, the same analysis holds true as in 'they called off **the meeting**'. As pointed out elsewhere, if the information focus occurs on any element of the clause, other than the final element, the result is marked focus. Accordingly, the focus of information can be on the process rather than the goal:

they	cancelled	the meeting
actor	process (marked focus)	goal

But, if the information focus on the process is to be unmarked, the process, not the goal, must come last. In English, Halliday stresses, this is impossible. One cannot say 'they the meeting cancelled'. With a phrasal verb, however, this can be done. The process is split into two parts, one functioning as predicator and the other as adjunct which comes in its normal place at the end:

they	called	the meeting	off
actor			
	process		
subject	predicator	complement	adjunct

Similarly with the Trans "R", 'Castest' is the predicator and process, 'you', subject and actor, 'off' adjunct and process and 'my Gods' complement and goal:

Castest	thou	off	my gods
process			
predicator	subject	adjunct	complement

As has been said earlier, this structure is archaic. Therefore, it should be analysed with some caution. The sentence in its declarative mood has the following structure: 'thou castest my gods off', with the unmarked focus of information on the adjunct 'off' which is a part of the process. In the interrogative, in old English, the phrasal verb comes first, followed by the object, the adjunct and the complement, but with the unmarked focus of information on the goal and not on the process. According to this analysis, this sentence also does not signal the marked focus of the Arabic sentence. Being archaic and because of the fronted verb, this sentence may also convey some sense of emphasis. To conclude then, as has been explained above, though the clauses

rendered by Trans "P" and "R" give, to some extent, the form and the meaning of the original, the form adopted is very archaic and is only used today in religious texts.

7.2.9. Surprise and Disaffirmation

Example 19:

(المائدة ٥٠:٥) *Sûra : 5:50*

﴿أَفَحُكْمُ الْجَاهِلِيَّةِ﴾ {يَبْغُونَ} وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

Parsing:

أ: Interrogative particle indicating denial استنكاري

ف: Conjunctive particle. The meaning of the conjunction is presupposed from the rhetorical situation: *أيتولون عن حكمك فيبغون حكم الجاهلية؟ Do they desert your judgement and they then seek the judgement of pagan times?* (cf. الدرويش/Ad-Darwîš, 1992, v.2: p. 498).

حكم: Preposed object. Annex

الجاهلية: Annexed.

يَبْغُونَ: Verb in the imperfect tense. واو الجماعة is its *fâ'il* subject.

من: Interrogative noun functioning as *mubtada'*/subject.

أحسن: *Khabar*/predicate.

من الله: Prepositional phrase.

حكمًا: Specification تمييز

لقوم: Prepositional phrase.

يوقنون: Verb and subject. The verbal clause functions as an adjective of قوم.

Comment on the Example

This example is addressed to the unbelievers particularly the Jews, because they have rejected the judgement of the Prophet Muhammad. The order of elements of the first clause in the above example is Object + Verb + Subject. The object حكم الجاهلية *pagan judgement* is emphasised by placing it before the verb and its subject يَبْغُونَ *(they) seek*. By using the interrogative form and the non-canonical order of the elements in this context, the speaker does not want to know something which he does not know, but rather to indicate reproach disaffirmation¹². In this example, the Speaker (Allah) rebukes and censures the Jews who reject the true judgement of the Prophet. It is also used to show astonishment. How can the people (particularly the Jews in this context) seek the pagan judgement and desert Allah's judgement?

The Hallidayan analysis can be applied to the clause under consideration as follows:

يبغون	حكم الجاهلية	ف	أ
predicator + subject	complement	conjunction	finite
rheme	theme (3)	theme (2)	theme (1)
rheme	theme (marked)		

The interrogative particle in the Arabic example, can be only translated into English through the finite verb. Halliday (1985: pp. 47-48) argues that in a yes/no (polar) interrogative, the theme including the finite verb extends over the subject. This is when the clause is in its unmarked order. This means that the finite verb and what is after it and before the predicator may be part of the theme. Marked themes also occur in interrogatives, as illustrated in the following examples, quoted in Halliday (1985: p. 48):

after tea	will you tell me a story?
in your house	who does the cooking?
theme (marked)	rheme

The marked themes here occur before finite verbs. A marked theme (from a Hallidayan point of view) can be attained by placing an element (a noun) after the finite verb and before the predicator (as illustrated in the above Arabic example).

1-Trans. "D"

Is it [pagan laws] that {they wish to be judged by}? Who is a better judge than God for men whose faith is firm? (p. 85)

2- Trans. "A"

Do {they then seek} after [a judgment of (the Days of) ignorance]? But who, for a people whose faith I assured, can give better judgment than Allah?. (p. 301)

3- Trans. "H"

Do {they seek} [the judgment of (the Days of) ignorance]? And who is better in judgment than Allah for a people who have firm faith?. (pp. 171-72)

4- Trans. "P"

Is it [a judgment of the time of (pagan) ignorance] that {they are seeking}? Who is better than Allah for judgment to a people who have certainty (in their belief)? (p.101)

5- Trans. "R"

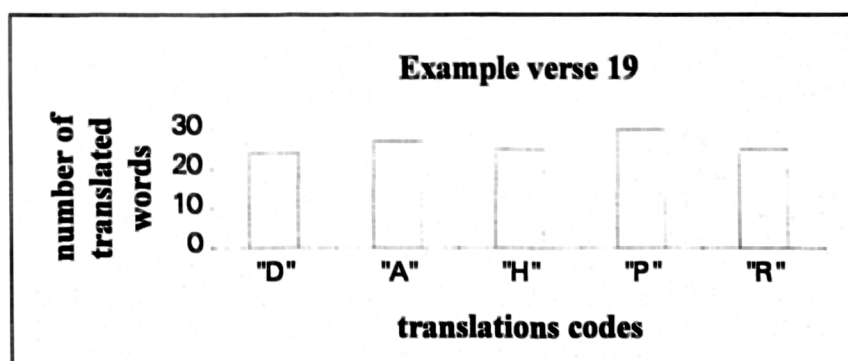
{Desire they}, therefore, [the judgments of the times of (pagan) ignorance]? But what better judge can there be than God for those who believe firmly? (p. 73)

a) General Analysis**1- Linguistic Analysis**

Trans "D" and "P" split the sentence into two separate sentences without any linking word. In the original they are joined by the conjunctive particle **واو العطف**. Trans "A" changes the element order of the second clause. The use of initial 'But' in the second sentence of Trans "A" and "R" is odd. 'And' in the second sentence of Trans "H" is even odder. In addition to this, the use of free translation, leads Trans "A" to be better described as an explanation than a translation. From a personal point of view, the use of the word 'pagan' to represent the Arabic word **الجاهلية** is better than the word 'ignorance' which implies illiteracy, which is not meant by the Arabic word in this context. Presumably the form 'Days of Ignorance' is used to convey the notion **جاهل**, found in **الجاهلية**.

2- Descriptive statistical Analysis

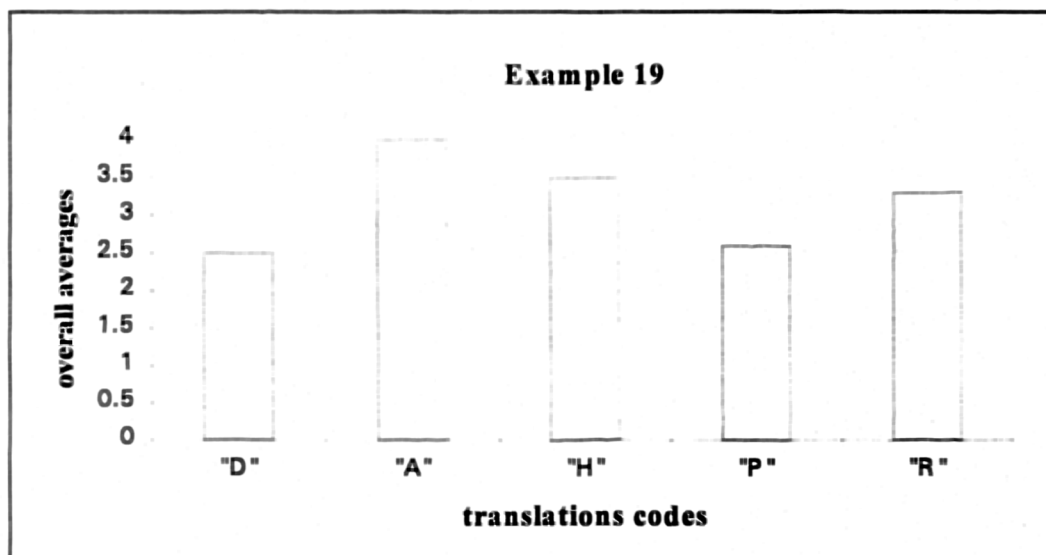
Contrary to what is expected, Trans "P" is the most redundant. It consists of 30 words. Trans "A" consists of 27 words. Trans "R" and "H" consist of 25 words each. Trans "D", on the other hand, has the least number of words. It consists of 24 words (cf. figure below). The mean number of words in all translations is 26.2. The standard deviation is $\approx \pm 2$ words.



Comparison of the number of words of all translations

The style of the translations were judged as follows (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	7	2	1	2.5
"A"	2	2	6	4
"H"	3	3	4	3.5
"P"	6	3	1	2.6
"R"	1	5	4	3.3



The above table and figure show that Trans "D", the least wordy, and "P", the most wordy, are regarded as most elegant, from a stylistic point of view, while Trans "A" and to a lesser extent Trans "H" and "R" are regarded as less elegant. I believe that the use of simple words and simple interrogative structure in Trans "D" and "P" lead the respondents to select them as the most elegant.

b) Specific Analysis

Trans "A" and "H" use the sentence in its unmarked status. This means that the object comes at the end of the sentence. According to Halliday's analysis, the concerned sentences given by Trans "A" and "H" can be analysed as the following:

Trans "A"	Do	they	then seek after a judgment of (the Days of) ignorance?
Trans "H"	Do	they	seek the judgment of (the Days of) ignorance?
	theme		rheme

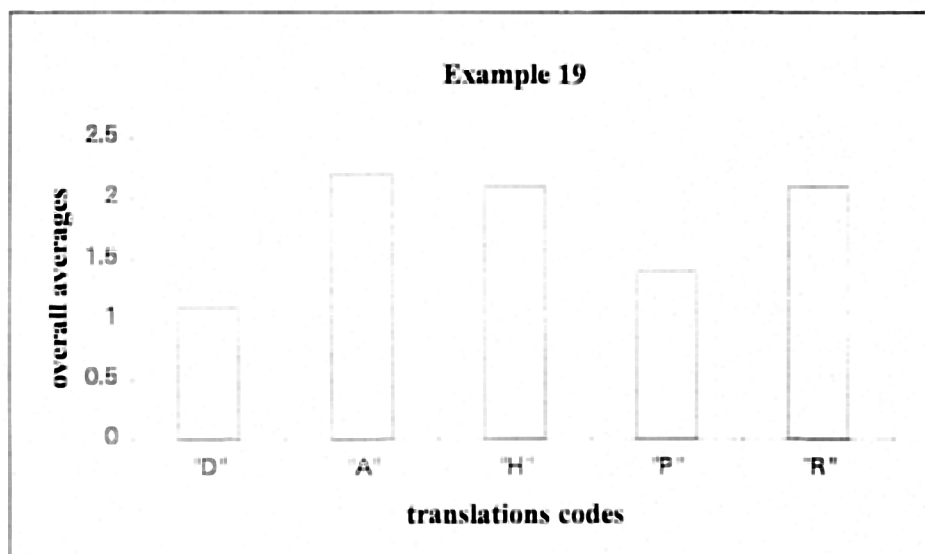
Thus, according to Halliday's model, the above sentences represent an unmarked choice such that there is no marked emphasis placed in any element of them. Trans "R", on the other hand, thematizes the verb 'Desire' and makes use of word-order inversion to transfer the form of the interrogative to the translation. This structure is archaic. Thematizing the predicator in this way, however, does not signal the emphasis carried by the Arabic text. Trans "D" and "P" use the predicated theme (cleft structure) in the interrogative form to match the Arabic order, form and function. Halliday's analysis can be applied to the sentences given in Trans "D" and "P" and figured as follows:

Is it	pagan laws	that they	wish to be judged by? ¹³
Is it	a judgment of the time of pagan ignorance	that they	are seeking ?
theme	rheme	theme	rheme
theme (marked)		rheme	

The complement in the above two clauses is the predicated theme; it has marked status because it is something other than subject. In accordance with Halliday (1985: p. 280, *cf.* also pp. 59-60, see also Baker, 1994: p. 136), in the unmarked order of the predicated theme structure, the marked locus of information focus is on the theme, whereas the unmarked focus is located at the end of the clause (on the final lexical element, to be exact). Consequently, in the marked order of the predicated theme structure (as is the case with the above two clauses under concern), the marked information focus is located on the marked theme, while the unmarked focus lies at the end of the clause. It can be argued here, that, as all marked themes, the marked predicated themes often imply contrast. In Trans "D", for example, 'pagan laws', contrasts with the Judgment of Allah, as clearly indicated in the following clause.

On the basis of this analysis, it can be argued that these clauses suggested by Trans "D" and "P" succeed in conveying the intended meaning of the original text. This is also supported by the results of the questionnaire as pointed out in the following figure (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	9	1	-	1.1
"A"	1	6	3	2.2
"H"	1	7	2	2.1
"P"	7	2	1	1.4
"R"	2	5	3	2.1



The correlation between the style and the conveyance of the intended meaning is constant here. Trans "D" and "P", the most elegant, have been selected as the best in giving the intended meaning of the original. Trans "H" and "R", which are stylistically acceptable, come second. Trans "A", the least elegant, has been selected as the worst in giving the intended meaning of the original. The results of the last three translations, however, are close to each other. I believe that the use of the simple interrogative structure starting with 'Is it' in Trans "D" and "P" causes these two translation to be chosen as the best in style and as best in giving the rhetorical purpose of the original.

7.2.10. Reproof

Example 20:

(سورة الحجرات ٧:٤٩). Sûra 49:7

﴿وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ﴾

Parsing:

و : Conjunctive particle

اعلموا : Doubly transitive verb in the imperative mood with the letter و indicating plural as its *fā'il*.

أن : Particle of emphasis. This particle and the clause after it stand in place of the two objects of the verb اعلم .

أن : Prepositional phrase, the fronted *khavar* of the particle أن .

رسول الله : This phrase is the noun of the particle أن .

Comment on the Example

This example exhibits non-canonical order. The *khavar*, the prepositional phrase *فيكم* is fronted before the noun of أن the phrase رسول الله. Accordingly, the structure of this clause is [أن + *Kh* + N]. The rhetorical purpose of this type of non-canonical order is to indicate reproof to the believers who want the Messenger of Allah who is among them to obey them (follow their opinions and desires), *i.e.* because the one who is among them is the Messenger of Allah; they should follow him, not the reverse. Az-Zamakhsharî, (الزمخشري, 1987:4/361) stresses this purpose when he says:

فإن قلت: ما فائدة تقديم خبر أن على اسمها ؟ قلت: القصد إلى توبيخ بعض المؤمنين.
and if you say, "What is the use of fronting the *Khavar* of أن before its noun ?", I say:
"The purpose is to rebuke certain of the believers" [my translation].

This connotation cannot appear if the sentence is in its canonical order: [أن + N + *Kh*], واعلموا أن رسول الله فيكم. The meaning of this sentence is very simple. It is just to tell them that the Messenger of Allah is among them and they have to obey him. It conveys no impression of reproach, unlike the sentence which exhibits non-canonical order. The difference between the two sentences is very clear. The meaning of the sentence which exhibits non-canonical order can be glossed as 'because the Messenger of Allah is among you, you should follow him', while the meaning of the sentence which exhibits the canonical word order can be glossed as 'you know that the Messenger of Allah is among you and you have to follow him'. The translator should distinguish between these two meanings to give an accurate translation.

Comment on the Translations: Sûra 49: 71-Trans. "D"

Know that {God's apostle} is [among you]. (363)

2- Trans. "A"

And know that [among you] is {Allah's Messenger}. (p. 1589)

3- Trans. "H"

And know that, [among you] there is {the Messenger of Allah}. (764)

4- Trans. "P"

And know that {the messenger of Allah} is [among you]. (369)

5- Trans. "R"

And know that {an Apostle of God} is [among you] (348)

a) General Analysis:1- Linguistic Analysis

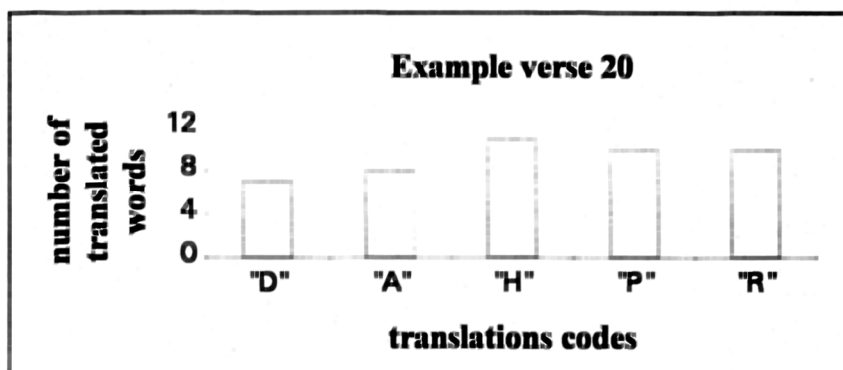
The term 'apostle' used in Trans "D" and "R" to represent the Arabic word رسول is disputable. The word 'apostle' is a Biblical word (*cf.* Webster's, 1979, Oxford, 1978) and conveys specifically Christian connotations, unlike the word 'Messenger' (*cf.* also مراد/Murâd, 1996, part 4, p. 23). One of the respondents recommends the word "messenger" rather than the word "apostle". It is, however, worth noting that 'apostoles' (from which 'apostle' is derived) is the Greek for 'messenger'. This term is therefore etymologically correct. The structures 'the messenger of Allah', as rendered by Trans "H" and "P", or 'an apostle of God', as rendered by Trans "R" sound somewhat like a title (consider, for example, the King of Spain). The structure with 'there', as in Trans "H", is more common and informal than the one without 'there'.

It can be noticed in Trans "R" that the word 'Apostle' in this context is an indefinite noun since it is preceded by the indefinite article 'an'. This actually changes the Arabic meaning. It is true that the Arabic word is indefinite in form, but since it is annexed to definite noun (to the word Allah) it becomes definite.

2- Descriptive Statistical Analysis

The number of words in Trans "H" is 11 words, while in Trans "P" and "R" are of 10 words each. Trans "A" contains 8 words. The number of words in Trans "D" is 7

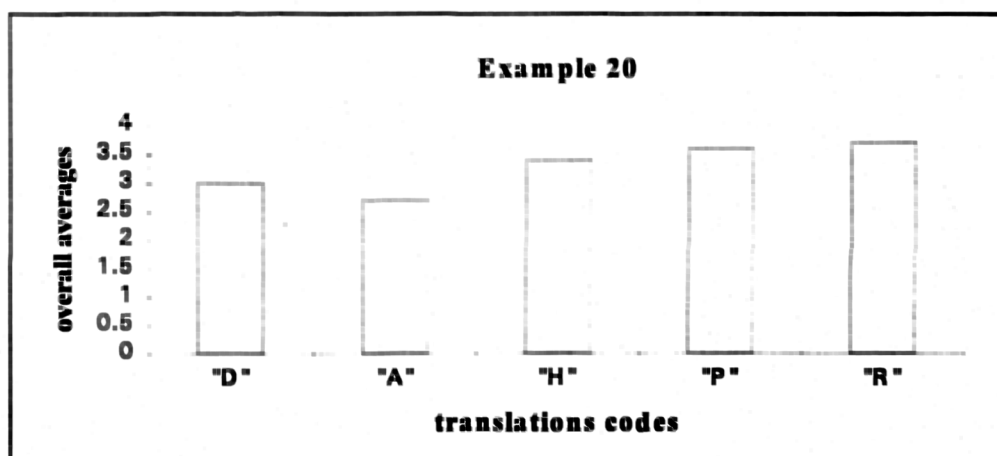
words. The mean number of all translations is 9.2. The standard deviation is $\approx \pm 1$ word. Consequently, Trans "H" is the most redundant while Trans "D" has the least number of words (*cf.* figure below):



Comparison of the number of words of all translations

Opinions regarding the style of the five translations, can be analysed as follows (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall averages
"D"	4	4	2	3
"A"	5	4	1	2.7
"H"	4	2	4	3.4
"P"	4	1	5	3.6
"R"	3	2	5	3.7



As is noted from the above table and figure, Trans "A" and "D" which are the least wordy, are the most elegant. The other four translations, on the other hand, are close to each other in style rating.

b) Specific Analysis

The basic structure of Trans "D" is [T + R]. The genitive 'God's apostle' is fronted before the prepositional phrase 'among you':

Know		that	God's apostle	is	among you
'do/ you	know'				
finite/ subject	predicator	subject		finite	complement

It is observed that this clause starts with a verb. Halliday, (1985: 344-45) discusses clauses of such structure. In a clause such as 'look at the way they cheated before', Halliday mentions that depending on the context the clause may function congruently as a request (*op. cit.*).

From a thematic point of view, clauses which have no subject or finite verb may be considered as consisting of rhemes only while the thematic component of request will be left implicit. Then analysis of the above clause will be as:

Know that God's apostle is among you
rheme

However, according to Halliday (1985:49), "because of the strong association of first position with thematic value in the clause, this structure has the effect of giving the **verb** the status of a **theme**" (my emphasis). Here the theme is conflated with the predicator instead of with subject, and less frequently, adjunct or complement. On the basis of this, the above analysis will be modified to:

Know	that God's apostle is among you
theme	rheme

The structure here is in its unmarked status. The prepositional phrase in question 'among you' occurs at the end of the clause. Therefore, the meaning and the form of the original has not been retained. The present canonical order of the English clause does not represent the non-canonical order of the Arabic text. The structure of this English clause would do so if the Arabic structure was [أن + N + Kh].

From a structural point of view, Trans "A" resembles the original text. The prepositional phrase 'among you' (which is the *khavar* in the original text) is fronted in

the translation before the genitive 'Allah's Messenger' (which is the noun of the particle **أَنْ** in the original). Thus, translation "A" succeeds in keeping the structure of the source text roughly as that of the target text. But does this come at the expense of the meaning? To answer this question we can start from Halliday's discussion of clauses having this kind of structure.

Halliday (1985: pp. 61-62) discusses the theme in dependent clauses. He claims that if the dependent clause is finite, it typically has a conjunction as structural theme (*e.g.* 'because', 'that', 'whether'), followed by a topical theme. In support of his claim, Halliday gives different examples, among which are the following (1985: p.62):

They knew that in spring the snow would melt.

He left because his work was done.

In terms of theme, Halliday analyses these examples as follows:

[they knew]

that	in spring	the snow would melt
structural	topical	
theme		rheme

[he left]

because	his work	was done
structural	topical	
theme		rheme

In accordance with Halliday's analysis, the clause in question can be analysed as follows:

[And know]

that	among you	is the messenger of Allah
structural	topical	
theme		rheme

The analysis shows that the prepositional phrase 'among you' has been placed in the theme position. The phrase 'Allah's Messenger' has been put at the end of the clause as is the case in the Arabic text. The unmarked structure of this clause is: *And know that Allah's Messenger is among you.* The prepositional phrase 'among you' has been

thematized in order to be highlighted. It can also bear the information focus because it is new and also in contrast with 'Allah's Messenger'. I believe that this rendering succeeds in transferring the form and the meaning of the original text.

Although the rendering of Trans "H" seems very similar to the one of Trans "A", the analysis of this clause is different. The translators use the comma to separate the information units. They seem to regard what precedes the comma as one information unit, in which case it will be the theme of the clause. Trans "H" in this respect uses rather odd punctuation:

//And know that, // **among you** there is the Messenger of Allah //

[And know] that		among you	there	is	the Messenger of Allah
		adjunct	subject	finite	complement
		marked theme	rheme		
	structural	topical			
theme			rheme		

The form of this clause is also similar to the form of the original. To emphasise the prepositional phrase 'among you', the translators here foregrounded it and made it contrastive with the complement. I believe that the prepositional phrase 'among you' in this clause is more emphasised because it is more marked than the prepositional phrase in the clause given by Trans "A". The structure of this clause (and also of Trans "A") corresponds to the structure of clauses cited by Halliday (1967c: p. 214) which he gives as one example of marked theme:

// **Tomorrow**// John's taking me to the theatre//.

// **That** // I don't **know** //

// **These houses** // my grandfather sold //

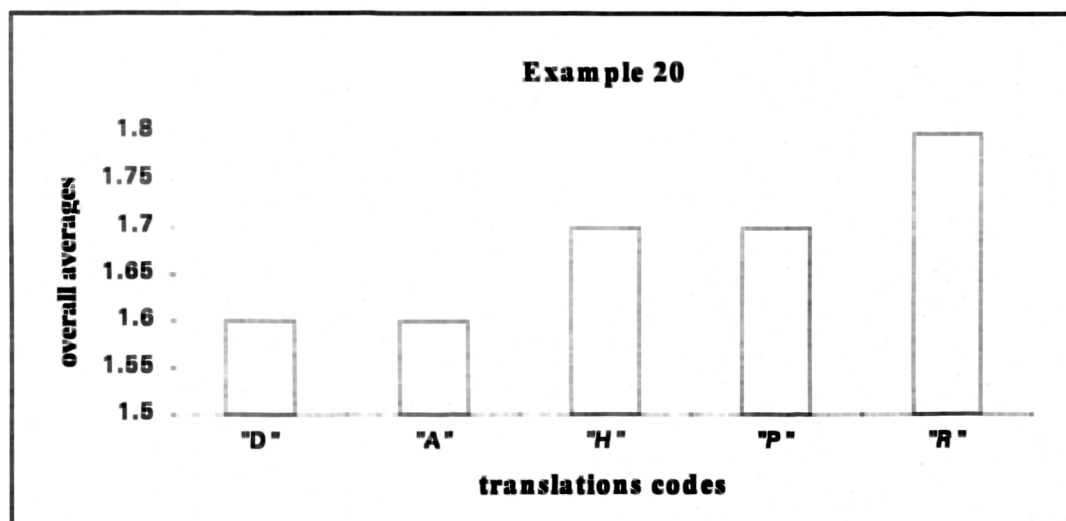
Therefore, I believe that this clause also transfers the meaning and the form of the original.

As regards Trans "P", the order of the structure of the given clause is simple: [T + R]. This structure has been discussed in translation "D". In English this order is unmarked, so it does not convey any rhetorical effect. The structure of this clause suggests that it is a declarative which serves only to inform and remind the believers

that the Messenger of Allah is among them. This meaning exactly equals that of the Arabic sentence in its canonical order. Therefore, the form and the secondary meaning of the Arabic non-canonical order have not been transferred.

Trans "R" has the same structure of that of Trans "D" and "P". Therefore it does not give either the form or the secondary meaning of the original. In the practical analysis, also, all the results are extremely close; no translation is strongly favoured over any other. However, Trans "D" is slightly considered the best in relaying the rhetorical force of the original. This analysis agrees also with the theoretical analysis in considering Trans "P" and "R" as relatively the worst in transferring the intended meaning. Consider the following results (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	3	6	1	1.6
"A"	5	4	1	1.6
"H"	4	5	1	1.7
"P"	4	5	1	1.7
"R"	4	4	2	1.8



One of the respondents suggested the following translation:

Know that it is the Messenger of God that/ who is among you

It is true that, this cleft sentence, would more adequately convey the sense of reproof; this is, however, could only be judged on the basis of a consideration of the wider

context. Another respondent suggested the following translation which is also worth considering:

And know that none other than the messenger of God is amongst you

The use of the negative phrase 'none other than' gives the same rhetorical effect of the original, although there is an obvious change in form.

Finally, it is appropriate here to mention the following comments given by one of the respondents: "It seems that, in this instance, the device of putting the predicate before the subject emphasises the point in much the same way as it does in the original Arabic".

7.2.11. Emphasis of Description

Example 21:

(سورة القمر ٧:٥٤) *Sûra 54:7*

﴿خُشِعَا أَبْصَارُهُمْ﴾ {يُخْرَجُونَ مِنَ الْأَجْدَاثِ} كَانَهُمْ جَرَادٌ مُنْتَشِرٌ.

Parsing

خُشِعَا: *Hâl* (status).

أَبْصَارُهُمْ: *Fâ'ill* Subject of خُشِعَا humbled.

يُخْرَجُونَ: Verb in the imperfect mood, with واو الجماعة as its subject.

من الأجداث: Prepositional phrase.

كَانَهُمْ: The prefixed pronoun هُمْ is the noun of كَانَ.

جَرَادٌ: Predicate of كَانَ.

مُنْتَشِرٌ: Adjective.

Comment on the Example

The *Hâl* the word خُشِعَا downcast/humbled with its subject the word أَبْصَارُهُمْ their eyes are emphasised by putting them at the start of the sentence. This type of fronting is used to describe the situation of the unbelievers on the Day of Judgement, emphasising how downcast their eyes will be when they come forth from their graves. The canonical order of the sentence is as the following:

يُخْرَجُونَ مِنَ الْأَجْدَاثِ خَاشِعَةً/ خُشِعَا أَبْصَارُهُمْ ...

Az-Zajjâj (quoted in الدرويش/Ad-Darwîš, 1992, V.9: p. 373) says:

ولك في أسماء الفاعلين إذا تقدمت على الجماعة التوحيد فتقول خاشعا أبصارهم ولك التوحيد والتأنيث نحو خاشعة أبصارهم ولك الجمع نحو خشعا أبصارهم

When active participles are put before plural [nouns], you can either put them in the [masculine] singular as when you say خاشعا أبصارهم humbled their eyes or in the singular feminine as خاشعة أبصارهم or you can put them in the plural as خشعا أبصارهم.

Comment on the Translations: Sûra 54:7

1-Trans. "D"

They shall come out from their graves with [downcast] eyes and rush towards him like swarming locusts. (p. 374)

2- Trans. "A"

They will come forth, their eyes [humbled] from (their) graves (torpid) like locusts scattered abroad.(p. 1649)

3- Trans. "H"

They will come forth, with [humbled] eyes from (their) graves as if they were locusts spread abroad. (p. 789)

4- Trans. "P"

With downcast eyes, they come forth from the graves as they were locusts spread abroad.(p. 379)

5- Trans. "R"

With downcast eyes shall they come forth from their graves, as if they were scattered locusts.(p. 360)

a) General Analysis:

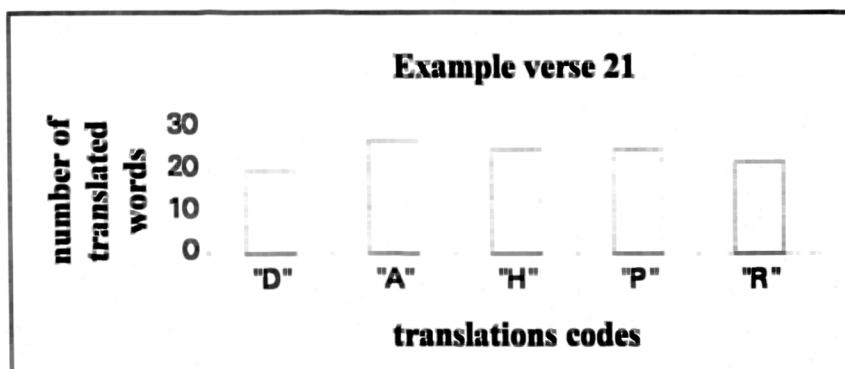
1- Linguistic Analysis

The structure of this Arabic sentence is relatively complicated; hence it is not easy to transfer into the English language. The translators try to overcome this fact by adding explanatory notes between brackets to help the reader to understand the intended meaning while translating, as far as they are allowed by the syntactic and semantic aspects of the target language, every word of the original into the English text. Trans "D" adds the clause 'and rush towards him' with no obvious reason for doing so. Besides the first letter of 'him' should be capitalised since it refers to Almighty Allah. The word 'swarming' does not give the meaning of the Arabic word منتشر *scattered*. Rather it suggests the opposite meaning which is مجتمع *gathered*. Trans "A" is better than Trans "D" in giving the meaning of the original. However the use of the word 'torpid' is incorrect. First it is not in the original, and second the unbelievers will rise up terrified and surprised (not torpid) from their graves. The use of the word 'abroad'

at the end of Trans "A", "H" and "P" adds a sense of emphasis to the spread of locusts. Trans "H", "P" and "R" transfer successfully the Arabic word **كان** which indicates emphasis and simile into English by the use of the clause 'as if they were'.

2- Descriptive Statistical Analysis

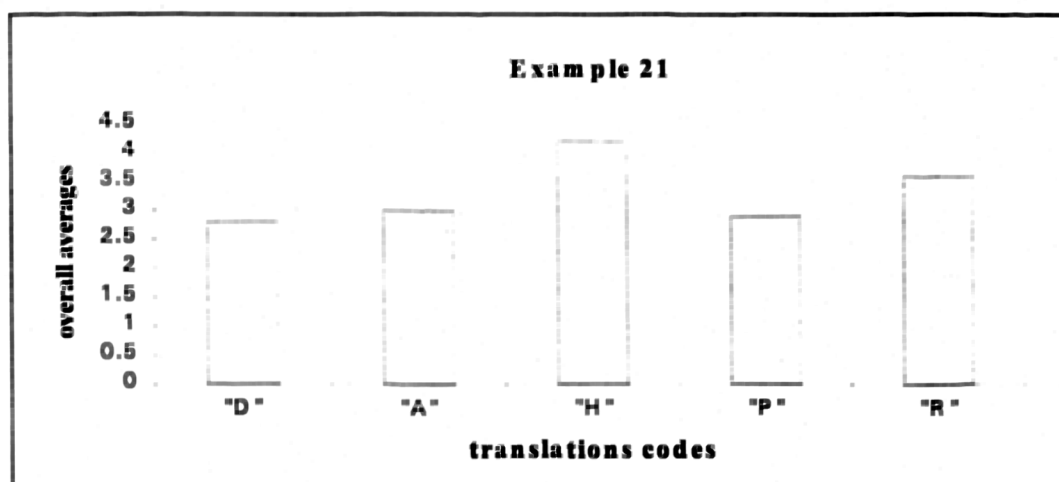
As the figure given below, indicates Trans "A" consisting of 27 words which is the highest number among all translations. Trans "H" and "P" come next with 25 words each. Trans "R" consists of 22 words. Then comes Trans "D" with 20 words which is the lowest number among all translations. The mean number of words in all translations is 23.8. The standard deviation is $\approx \pm 2$ words. This calculation indicates that Trans "A" is the most redundant, while Trans "D" is the least.



Comparison of the number of words of all translations

In considering the general stylistic aspects of the five translations, the questionnaire results are as follows (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	6	2	2	2.8
"A"	6	1	3	3
"H"	-	4	6	4.2
"P"	3	6	1	2.9
"R"	2	4	4	3.6

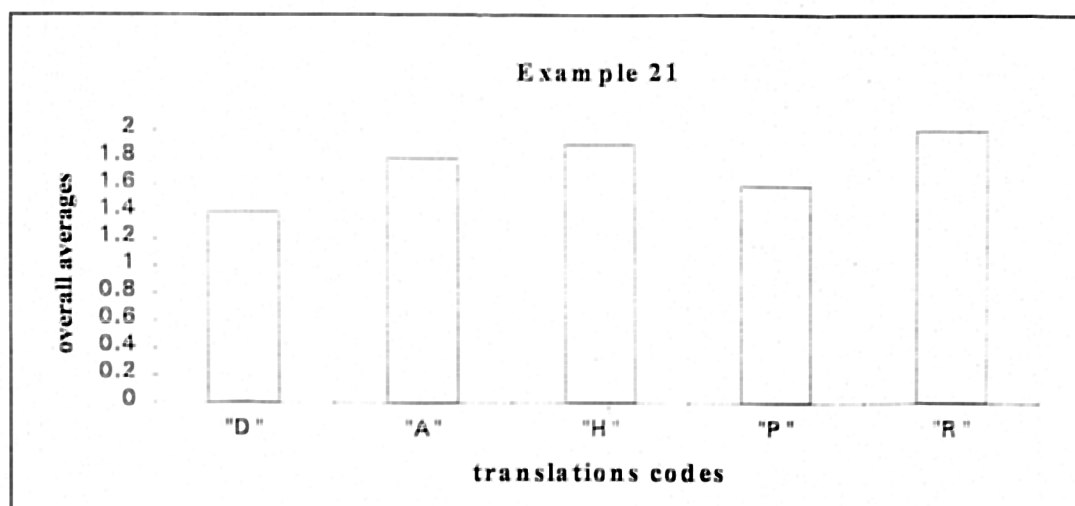


According to the above table and figure, Trans "D", which is the least wordy, and Trans "A", which is the most wordy, and Trans "P" use an acceptable structure, while Trans "H" and to lesser extent Trans "R" use a less acceptable structure.

b) Specific Analysis:

In consulting the questionnaire, the following results are obtained (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while a translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	6	4	-	1.4
"A"	5	2	3	1.8
"H"	3	5	2	1.9
"P"	5	4	1	1.6
"R"	3	4	3	2



Trans "D", which is the least wordy and most elegant, and "P", which is reasonable in number of words and among the most elegant, succeed in giving the intended rhetorical force. Trans "A", "H" and "R", on the other hand, are less successful in transferring the intended rhetorical purpose. It has been said above that in the Arabic text, the complement the *hâl* is emphasised by putting it at the beginning of the sentence. If we observe our translations, we will find that Trans "D", and "H" use the canonical English order when translating the above Arabic sentence. Therefore, the complement in the English translation has no sense of emphasis. The parenthetic 'their eyes humbled' in Trans "A" perhaps provides some emphasis. Trans "P" and "R", on the other hand, take into account the emphasis of the complement in the Arabic sentence; hence they try to retain this emphasis on the complement in the English sentence. They do this by placing the complement 'with downcast eyes' at the beginning of the sentence. This untypical/marked order, as Halliday indicates, gives emphasis to the fronted element. In accordance with the Hallidayan analysis, the English sentences given by Trans "P" and "R" can be analysed in a table as follows (Halliday's example is provided for comparison):

Halliday's example (1975, p. 46)

Trans "P"

Trans "R"

Hallidayan analysis

on Saturday night	I lost my wife
with downcast eyes	they come forth
with downcast eyes	shall they come forth...
marked theme	rheme

This table shows that the analysis of Trans "P" and "R" is in harmony with Halliday's analysis of sentences of similar structure. Thus both translations, Trans "P" and "R" succeed in putting a sense of emphasis on the concerned complement. The phrase

'with downcast eyes' is used to describe the situation of the unbelievers on the Day of Judgement; to emphasise how downcast their eyes will be when they rise up from their graves. From a theoretical point of view Trans "P" and "R" ought to be the best in giving the meaning of the original text, but this is, as pointed above, not how native speakers regard them. The auxiliary-subject inversion 'should they come forth' in Trans "R" is archaic. However, only this form really seems to me and also to one of the respondents, "to place significant emphasis on the equivalent of **خشعا** (in this case with 'downcast eyes')". The use of the finite verb 'shall' plus auxiliary-subject inversion gives more emphasis to the fronted phrase. It is as if the translator realises that the emphasis of the complement in the Arabic sentence is very strong, so he adds another element, beside fronting the complement phrase, in order to convey this strength into his sentence and also to give a sense of futurity. Therefore, this translation is the best, followed by Trans "P", in conveying the intended meaning of the original sentence.

7.2.12. Scorn and disdain

Example 22:

(سورة القمر ٥٤:٢٤) *Sûra 54:24*

﴿فَقَالُوا [أَبَشْرًا] مَنَا وَاحِدًا {نَتَّبِعُهُ} إِنَّا إِذَا لَفِي ضَلَالٍ وَسُغُرٍ﴾.

Parsing:

فَقَالُوا: الفاء: Conjunctive particle. قالوا: Verb in the perfect with واو الجماعة as its *fâ'il*/subject.

أَبَشْرًا: أ: Interrogative particle. بشرًا: Preposed object.

مَنَا: Fronted *hâl*.

وَاحِدًا: Adjective.

نَتَّبِعُهُ: Verb in the imperfect. The *fâ'il*/subject is implicit and the suffixed pronoun is the object.

Comment on the Example

The focus here lies on the object the word **بَشْرًا** *a man*. It is emphasised by placing it before the verb and its subject **نَتَّبِع** *we follow*. The canonical order of the sentence is:

فَقَالُوا أَنْتَبِعْ بَشْرًا وَاحِدًا مَنَا...

This emphasis, in the example exhibiting non-canonical order, indicates scorn or disdain and surprise. The unbelievers' surprise stems from the fact that they scorn the prophet because he is a man like (or among) them; therefore, how could he be sent to

them? It is as if they are saying 'Do you want us to follow a man like (or among) us? The prophet should be an angel not a human being'.

Comment on the Translations: Sûra 54:24

1-Trans. "D"

They said: 'Are {we to follow} [a mortal] who stands alone among us? That would surely be error and madness'. (pp. 374-75)

2- Trans. "A"

For they said: "What! a man! a solitary one from among ourselves! Shall we follow such a one? Truly should we then be in error and madness. (p. 1652)

3- Trans. "H"

For they said: " [A man!] Alone from among us, that {we are to follow}? Truly, then we should be in error and distress or madness!". (p. 790)

4- Trans. "P"

For they said: Is it [a mortal man], alone among us, that {we are to follow}? then indeed we should fall into error and madness. (p. 380)

5- Trans. "R"

And they said, 'Shall {we follow} [a single man] from among ourselves? Then verily should we be in error and in folly'. (p. 361)

a) General Analysis

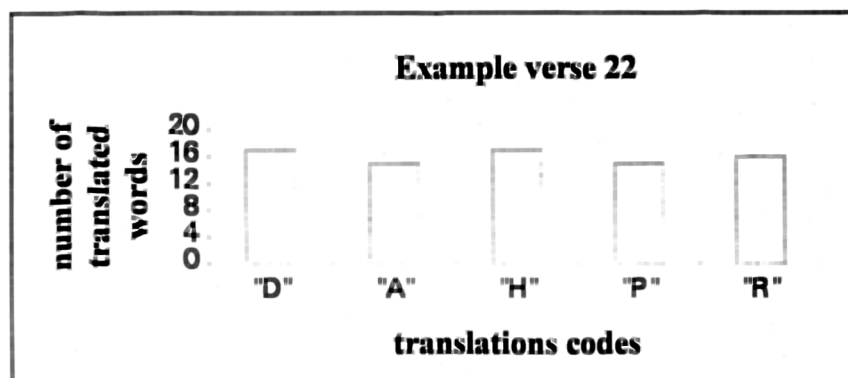
1- Linguistic Analysis

Unlike the other four translations, Trans "D" ignores the Arabic letter **فاء الإستئناف** *Fâ`* which is used for recomencement. Trans "H" adds the word 'distress' which is not in the source text. This is perhaps intended to give the full meaning of the word **سعر**, but the Arabic word 'madness' or 'folly' as suggested by the other translations would be adequate in this respect. In translating the Arabic word **بشراً**, the word 'mortal' given by some translations is better than the word 'man', since the former, as exactly the word in the original text, gives a sense of generality (*i.e.* a human being whether man or woman). Technically, however, 'mortal' as a noun might include animals as well as human beings. Its use, therefore, involves the same translation loss (*i.e.* generalisation) *cf.* Hervey and Higgins, 1994: p. 95). However, the practical translation loss is not

very great, since the word 'mortal' virtually always implies a human being. 'Verily' in Trans "R" is archaic/Biblical, as is the inversion 'should we be'.

2- Descriptive Statistical Analysis

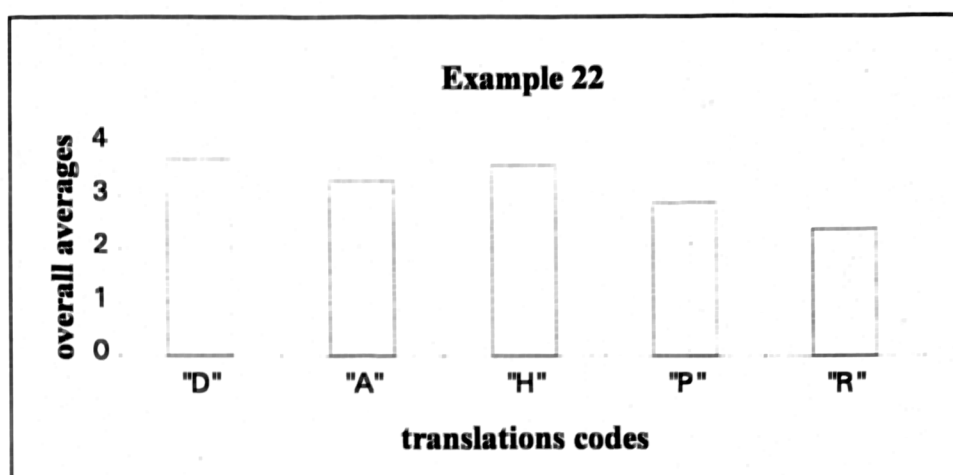
The number of words in Trans "D" and "H" is 17. Trans "R" contains 16 words. Trans "A" and "P" contain 15 words each. The mean number of words in all translations is 16 words. The standard deviation is $\approx \pm 1$ word. This indicates that Trans "D" and "H" are the most redundant, whereas Trans "A" and "P" have the least number of words (*cf.* figure below).



Comparison of the number of words of all translations

According to the questioned respondents, the style of the five translations can be examined as follows (numbers 1 & 2 represent the most elegant translation from a stylistic point of view. Number 3 means that the translation is stylistically fairly acceptable, while numbers 4 & 5 represent the least elegant translation):

Trans.	No. of respondents answering 1&2	No. of respondents answering 3	No. of respondents answering 4&5	Overall average
"D"	1	5	4	3.7
"A"	3	4	3	3.3
"H"	2	4	4	3.6
"P"	5	3	2	2.9
"R"	8	1	1	2.4



The above table and figure, show that Trans "R" and also "P" read most naturally. Trans "D", "A" and "H" read less naturally. In this respect, it is noted that when Trans "P" and "R", which are rendered by English native speaking translators, do not make use of markedly archaic language, they produce what is regarded by the questionnaire respondents as a more elegant style.

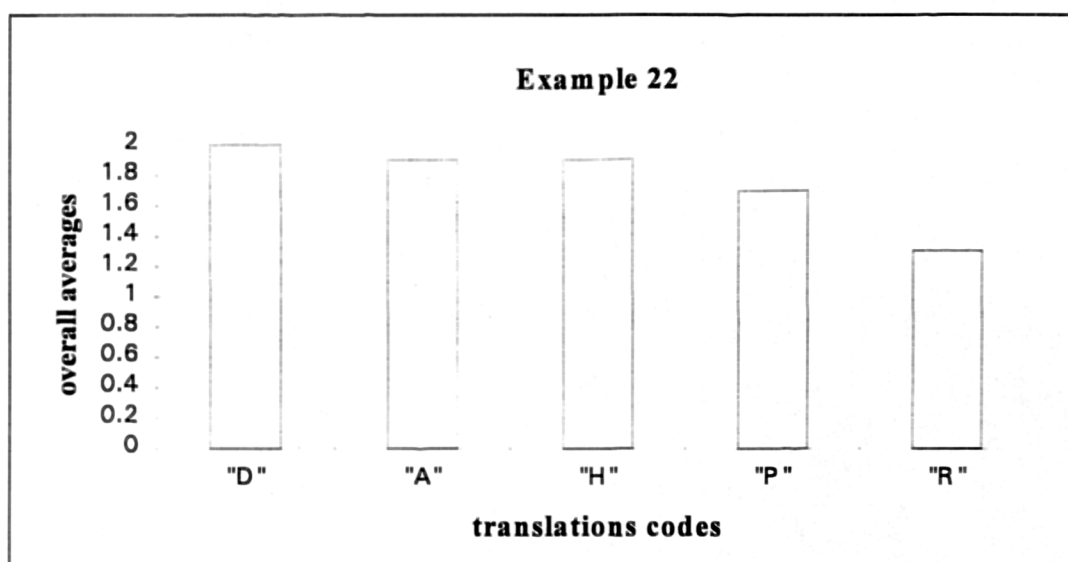
b) Specific Analysis

As pointed out earlier, in Arabic as well as in English, what follows the interrogative particle is the element that falls within the scope of the interrogative. However, as can be observed from the above example, the unbelievers have used the interrogative form not to get a clear answer but to indicate their surprise and scorn at having a man as a prophet. Their utter surprise and disdain are based on the man himself and not on the verb that follows.

Trans "D" and "R" base the interrogativity on the verb and not on the noun **بشراً** *a man*, a fact which leads to a change in the intended meaning of the original text. This means that these two translations fail adequately to indicate the rhetorical purpose of the source text. Trans "A", "H" and "P", on the other hand, are more successful, because of the use of elements and forms which indicate the meaning of scorn as well as exclamation based on the word 'man' itself. The use of 'What' in Trans "A" is an attempt to suggest these meanings (*cf.* also Al-Malik, 1995: p. 184). Trans "A", however, is staccato and inelegant. The repetition of 'one' also reads poorly in English. Of these three translations, Trans "P", through the use of cleft structure in the interrogative form (is it...?), adequately succeeds in transferring the intended meaning of the original and to a great extent in following the order of the original. However, it sounds unnatural from the stylistic point of view. The most natural sounding translations, Trans "D" and Trans "R" fail, from a theoretical point of view, to convey

the rhetorical force. Trans "R", however, has been chosen in the questionnaire as the most successful in transferring the intended meaning (Translations marked 'well' in respondents' answers are numbered 1 below. Translations marked 'neither well nor badly' are numbered 2, while translations marked 'badly' are numbered 3):

Trans.	No. of respondents answering 1	No. of respondents answering 2	No. of respondents answering 3	Overall average
"D"	3	4	3	2
"A"	3	5	2	1.9
"H"	3	5	2	1.9
"P"	4	5	1	1.7
"R"	8	1	1	1.3

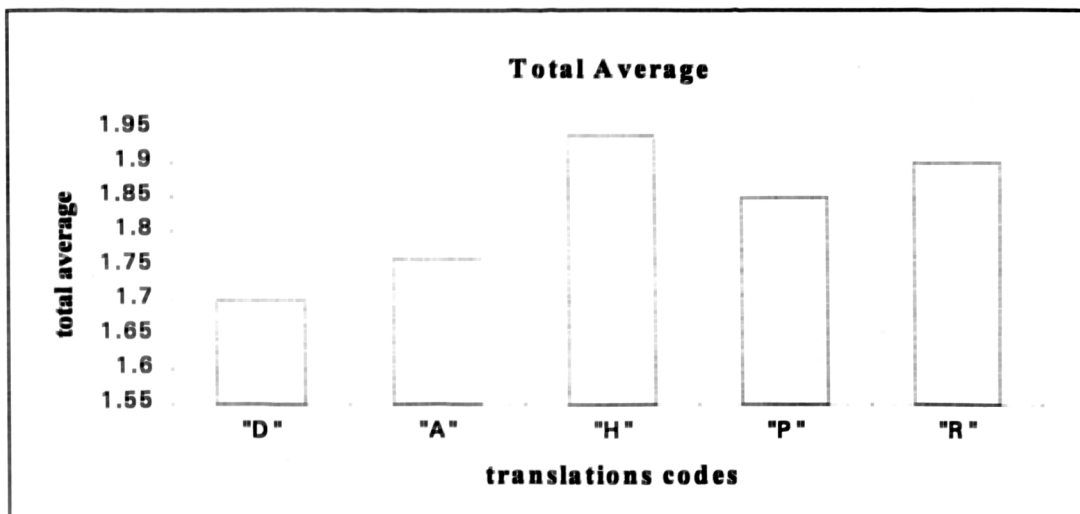


7.3.

Conclusion

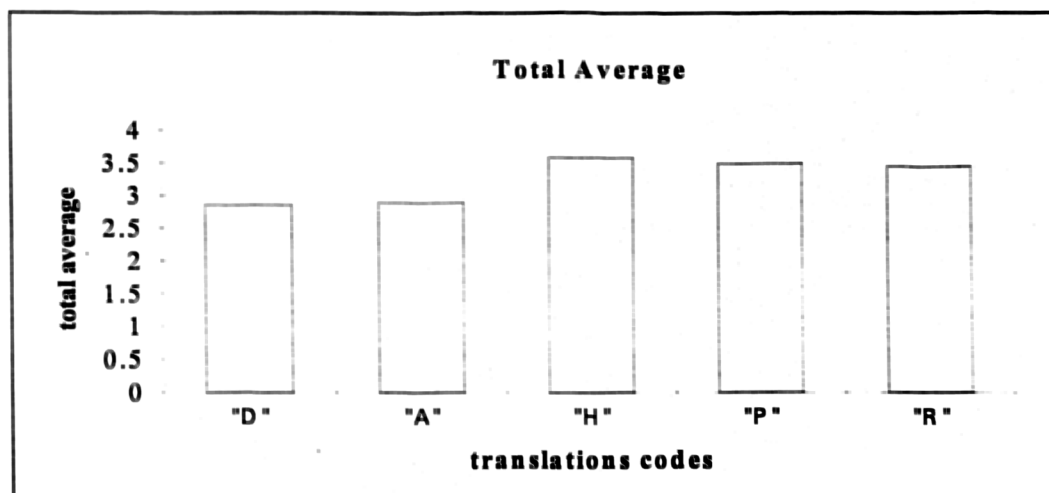
The present chapter has studied 22 Qur'anic verses from a general linguistic point of view. It also has studied these examples in terms of the rhetorical purposes of non-canonical word order. It has been found that the rhetorical use of non-canonical word order creates a serious linguistic problem in the realm of translation. The secondary meanings are not easily transferable from one language to another. Among other findings in this chapter, the following can be highlighted:

1- The success of translators in relaying the intended rhetorical force of non-canonical word order in all examples, as the output of the results obtained from the questionnaire, can be summarised as follows (*cf.* appendix 2 section 1):



This figure shows that Trans "D" is overall the most successful in transferring the rhetorical purposes of non-canonical word order in the 22 examples. This is followed by Trans "A" and then Trans "P". Trans "R" and to an even greater extent Trans "H" are the least successful.

2- The questionnaire consulted in this chapter also helps in giving a judgement regarding the style of each translation (*cf.* appendix 2 section 2). The following figure illustrates the overall average of the degree of stylistic elegance of the five translations of all examples as a result of the respondents' judgement:

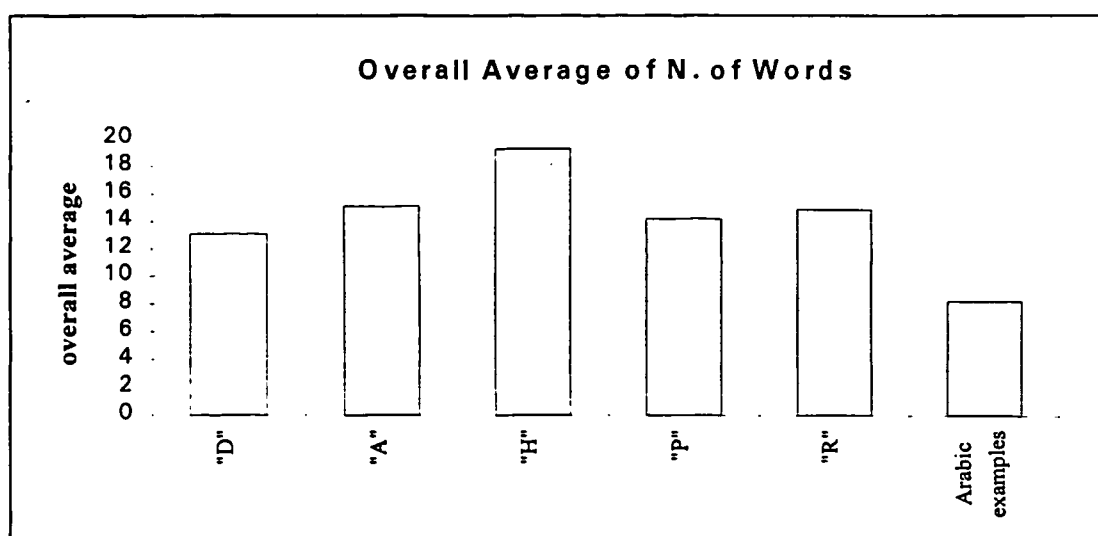


A figure showing the overall average of the questionnaire's results regarding the stylistic elegance of the five translations of all examples

This indicates that Trans "D" and "A" tend to produce stylistically more elegant sentences than the other translations. The correlation between giving an elegant style and conveying the intended meaning is obvious here. The above two figures show that

the most elegant translations ("D" and "A") are the best in giving the intended meaning of the original and vice versa. This judgement, however, may change if the analysis is applied to a wider context.

3- As far as redundancy is concerned, it is noted that the more wordy a translation the more circumlocutory (redundant) it is, in general, to be considered. In this respect, Trans "H" is to be regarded as the most redundant, while Trans "P" and "R" are the least redundant. The figure below shows the total average of the number of words in 22 examples in each translation. The last column shows the total average number of words in all of the 22 Arabic examples:



A Figure showing a comparison between the number of words in the five translations of the 22 examples.

The above figure also shows that English as a TL is more wordy than the original Arabic as a SL (*cf.* appendix 2 section 3). This is, however, natural because translations are usually more wordy than the original¹⁴.

4- Some Arabic terms are difficult to translate. *This is mainly due to the cultural perspectives of the Arabic terms.* The best solution to this is to adopt the Arabic term, but in the TL alphabet. This process, as has been pointed above, is called transliteration, or more specifically in a translation context, this is a form of exoticism (*cf.* Hervey & Higgins, 1994: pp. 28; *cf.* also p. 31). Then it is recommended that a full explanation of the meaning and the cultural aspects of the Arabic terms be given in the footnotes at the bottom of the page. Explaining these terms in the main text between brackets is not recommended because this affects the comprehension of the reader (*cf.* the analysis in Examples 2 & 14). However, the over-use of exoticisms may cause an alienating effect on the non-expert reader.

Chapter Eight

Conclusion

8.0

Chapter layout

This final chapter consists of four sections. Section One is a preface to the chapter. Section Two is an assessment of the validity of the hypotheses set forth in Chapter 1 (*cf.* 1.4). Section Three states the additional findings that have been discovered in conducting the study. Finally, Section Four makes recommendations related to the translation of the meaning of the Holy Qur`ân, and lists some areas for further research that can be carried out using the proposed Hallidayan model.

8.1

Preface

Having conducted this study, I conclude that this subject is extremely complicated and bifurcated. This is so partly because it is the first time a modern western model (Halliday's systemic-functional model) has been applied Arabic non-canonical word order within the sentence. It is also complicated because word order within the sentence has been discussed from the point of view of a wide range different subjects: Arabic syntax (grammar) and semantics (rhetoric) (Chapters 3 & 4), exegesis (Chapter 3), English syntax and semantics (Chapter 2), and translation (Chapters 6 & 7).

With regard to translation, the study has been based on a slightly modified Hallidayan model proposed by the author in order to be applicable to Arabic as well as to the English translations (*cf.* Chapters 4 & 7). This modified model is not strange to those who have studied systemic linguistics as presented in Halliday's functional grammar (*cf.* Chapter 2), as well as the TAGs' formal approach and TARs' pragmatic one (*cf.* Chapter 4 & also Chapter 5). The model takes from each approach what is suitable for standard Arabic without contradicting the primary rules of traditional Arabic grammar.

Though the applicability of this model to this topic proved sound and valid, there are, as is the case with all models presented in this area, some shortcomings with regard to the applicability of the proposed model to the Qur`anic text. Two of these are highly significant. The first is that this model is based on the clause, while Qur`anic discourse, as well as its translation, should be taken as residing in the whole text. However, as Halliday points out (1985, p. xv & pp. xvi-xvii & p. xxii and elsewhere), his model has a strong projection towards text. Thus, it aims at providing the

reader/hearer with the necessary syntactic, semantic and textual information in order to allow for the analysis not merely of isolated clauses, but of any given text into the two main structures; thematic structure and information structure. The other significant shortcoming is that this model is based on phonological constituency, namely the organisation into higher units, the foot and the tone group, *i.e.* rhythm and intonation. The basic assumption of this is that these units function in the expression of meaning. This assumes that the reader/hearer of the given text should realise the intonation and rhythm of the spoken text. This, however, is not such an automatic matter as might be supposed.

In order to test the theoretical model with regard to the analysis of word order in translation, a practical study was conducted of different examples of the Holy Qur`ân with their translations taken from five different English translations. These translations were also tested through ten English native speaker respondents. In this respect, attention is drawn to the fact that this study is not based on the results of this questionnaire; rather the questionnaire is to be regarded as indicative.

The remainder of this chapter will review the major arguments and hypotheses and summarise the main findings of this thesis. It will also present some of my recommendations and areas for further study. Since it is difficult to summarise all the issues in this final chapter, I am going to mention the most significant issues from my point of view first as a linguist and second as a translator.

8.2

Review of preposed hypotheses

I will try to present the review of the hypotheses proposed in the Introduction to this study in a manner parallel to the order in which they were presented in the introductory chapter. On the basis of the theoretical and the applied studies that have been carried out, the status of the proposed hypotheses of this study are as follows.

8.2.1

The translation of the Qur`ân

1- The Holy Qur`ân is untranslatable. This is corroborated by the applied analysis presented in Chapter 7. All the translations of the Qur`anic verses presented in this chapter are debatable (*cf.* also 6.5). This is partly because the Qur`ân is a living document. Each time one refers to it, one can find new meanings and fresh ways of interpreting it. Translating the Qur`ân into the same Arabic language, *i.e.* exegesis, let alone translating it into another different language, is a type of questioning (*cf.* 6.5).

Nida (1964) contends that (a) there are no exact synonyms within a language; and (b) there is no exact correspondence between related words in different languages. Since this holds true for translation in general, how much truer it will be if the translated text, to a large extent, attempts to relay the eloquence, composition and rhetoric, of the Qur'anic text?

In this respect one can recall statements of two English translators of the Holy Qur'ân in regard to the translation of the Holy Qur'ân. Arberry (1991: p. xii) says: "I have called my version an interpretation, conceding the orthodox claim that the Koran... is untranslatable". Similarly Muhammad Pickthall (1994: p. vii) describes his rendering: "the result is not the Glorious Qur'ân", and he (*op. cit.*) points out that the translation of the Holy Qur'ân "can never take the place of the Koran in Arabic". Finally, it must be recognised that some features of Qur'anic style cannot be transferred: the rhythms, the varying peaks of rhetorical emphasis, and the patterns of vowel change.

2- It was argued that the selected Arabic native translators are better than the non Arabic native translators in transferring the intended meaning of the Arabic example. According to the results obtained from the questionnaire, this hypothesis appears to be largely valid. Out of the 22 examples Trans "D", which is rendered by an Arabic native speaker, has been selected 9 times as the best translation in relaying the intended meaning of the original with the total average of 1.7. Trans "A" comes next 6 times with a total average of 1.76. Trans "P" has been selected 3 times with a total average of 1.85 and Trans "R" also 3 times with an average of 1.9. Trans "H" comes least, selected only twice with a total average of 1.94 (*cf.* 7.3 number 1 and *cf.* also appendix 2 section 1). In this respect, it is worth mentioning that Dawood succeeds in achieving his aim of conveying "the style, the meaning and rhetorical grandeur of the original" in his rendering (*cf.* 6.8.4).

Linked to this hypothesis, it was also argued that the selected non-Arabic native translators, particularly the native English translators, produce more stylistically acceptable sentences than the non English native translators do. On examination this was found to be invalid. Out of the 22 translated examples, Trans "D" is selected 9 times as the best translation from a stylistic point of view with a total average of 2.86. Trans "A" is also selected 9 times with a total average of 2.9. Much further down the scale come Trans "P" is selected twice with a total average of 3.5, Trans "R" is selected only once with a total average of 3.45 and finally Trans "H" is also selected once with a total average of 3.59 (*cf.* 7.3 number 2 and *cf.* also appendix 2 section 2).

However, it should be noted that the judgement regarding the style and the intended meaning may change if the test is applied to a wider context.

3- Cases of transfer of same meaning and similar form as the original into another language are very rare. This is predictable from the fact that languages are different at all levels: syntactic, semantic and phonological. Transferring the meaning and the form of the original is similar to literal translation (*cf.* 6.2.1), or semantic translation as Newmark calls it, which "must not be avoided" (Newmark 1981, quoted in Hatim and Mason 1992), but on condition that it gives all or at least most of, the semantic and syntactic features of the original. Since this seems very difficult to achieve, the hypothesis is corroborated.

4- The Arabic Qur'anic text expresses more emotive meaning than the English translations. This is evident from both the theoretical and applied analysis. The different rhetorical purposes discussed in Chapter Four are only emotional effects that are intended to be conveyed to the listener. The difficulty in transferring these emotional effects to English, as the analysis of the English translations of the Qur'anic texts in the applied portion of the study shows, confirms this argument.

5- Prepositional phrases or adverbs are more commonly placed in the same position in the target language as they are placed in the source language than are other elements. This is evident from the theoretical analysis (*cf.* 4.5.5.2. & 4.5.5.3.) and the applied analysis in Chapter Seven (*cf.* for example, Examples 4, 5, 7, 11, 16, 20, and 22). This is because prepositional phrase and adverbs are more mobile, within the sentence, than other elements in both Arabic and English¹.

6- Transferring correctly and adequately the meaning of the source text results in a more acceptable translation than transferring, though correctly, only the form of the original text. This is evident from the analysis of translations given in Chapter 7. In comparing the results obtained by examining the rhetorical purpose of all translations with the results obtained by examining the style of all translations, it is found that there is a correlation between the meaning and the style. The translators who are more successful in relaying the intended meaning of the original are also more successful in producing sentences with a more elegant style. Consider, for instance, Trans "D" and "A". As is mentioned in 2 above, the results of the questionnaires show that out of the 22 translated examples under consideration, Trans "D" and "A" have been selected equally 9 times as giving a generally accepted translation. Trans "D" has a total average of 2.86 and Trans "A" has a total average of 2.9. It is further noted that, in

terms of relaying the intended meaning of the original, these two translations have been also selected 9 and 6 times with a total average 1.7 and 1.76 respectively each. Trans "H", on the other hand, has been selected once as the most elegant in style with a total average of 3.59 and has been selected only twice with a total average of 1.94 as best in relaying the intended meaning of the original.

7- In translation, transferring the basic/general meaning of a clause is easier than transferring its secondary meaning/rhetorical purpose. This is evident by observing that all translators succeed in giving the basic/general meaning of the source text; whereas they less commonly succeed in giving the secondary meaning/rhetorical purpose of the source text (*cf.* Chapter 7).

8- The theoretical and practical analysis of a sentence, whether as ST or as TT, are not necessarily identical. This is evident from the applied analysis of the study. It was found that some of the respondents, especially non-experts, may not realise the reason for the preposing of a particular constituent in the verse. This, however, does not mean that the reason is not valid; rather it only means that in theory it is correct but in practice it is not. In this respect consider, for instance, Example 7.2.7. In this example, the theoretical analysis, based on Halliday's systemic model, concludes that Trans "P" should be considered the best in transferring the rhetorical force of the original. The practical analysis, based on the questionnaire results, show that Trans "D" is the best, while Trans "P" comes third (*cf.* also Examples 7.2.14, 15, 21 and 22).

9- The selected English native translators use archaic language more than the non-English native translators. This is evident in the applied part of the study. In considering the twenty two translated examples of all five translations in Chapter 7, it is found that Trans "D" does not use any archaic word in translating the Qur'anic verses. This is consistent with the translator's aim of producing a translation which uses clear and simple English (*cf.* 6.8.4). Trans "A", on the other hand, uses archaic language in 8 examples out of 20 examples. Trans "H" uses archaic language in four examples only. Both Trans "P" and "R" make wide use of archaic language; in 13 examples out of 20.

8.2.2

Halliday's model

10- The application of Halliday's model to a language of non-SVO word order, like Arabic, is possible. This is evident from the theoretical and applied arguments

presented in support of applying it to sentences of non-SVO word order (*cf.* 5.4.1-5.8 *cf.* also 7.2.4 Example 12 and 7.2.5 Example 15, *cf.* N. 12 below).

11- Halliday's model can be used as a means to understand and analyse the translations. This is evident from the applied arguments presented in Chapter 7. In fact, analysing the source text as well as the target text in terms of thematic structure, theme and rheme, and information structure, given and new according to Halliday's analysis, helps greatly in judging the accuracy of a given translation. It assists, mainly, in understanding the nature of the message. Applying Halliday's analysis to different translations of the Qur'anic texts, in order to examine the process of translation, proved to be possible.

12- Our modification of Halliday's model enables this model to be applicable to sentences of VSO word order. This is evident from the analysis of Arabic data which is carried out in Chapter Seven. According to Halliday, theme in English takes initial position (*cf.* 2.4.2.1); what comes first is either marked or unmarked theme. This also is applicable to Arabic sentences, but the problem arises when one encounters sentences of VSO word order which is extensively used in Arabic. English does not have this word order (imperative clauses which thematize verbs are of a different structure, *cf.* 2.4.2.2.3). Therefore, in order to apply the Hallidayan thematic model to VSO sentences, we should consider the verb as a rheme following in the steps of the traditional Arab grammarians (TAGs). This is in line with the traditional (and also modern) Arab grammarians who, together with the traditional (and also modern) Arab rhetoricians, emphasise that the verb is the core of predication of the sentence in Arabic; hence it should be rhematic since it says something about the theme.

13- Halliday's model is applicable to the Arabic nominal sentences or sentences having SVO order. This is evident from the fact that the Arabic nominal sentence of SP & SVO (nominal according to the Baṣran grammarians) word order is similar to the English which is of SVO or SP word order language. (*cf.* for example, Examples 7-2, 7-4, 7-5, 7-7, 7-16, 7-17 and 7-18).

8.2.3

Non-canonical word order

14- The VSO word order is the unmarked-or underlying- word order in Arabic. This is evident from the analysis made in 4.2, 4.2.1. & 4.2.1.1. According to this analysis, sentences of SVO word order (sentences with a preverbal noun) are regarded, following in the steps of Kufan grammarian, as verbal sentences with a preposed subject (*cf.* 4.2.1 & 4.2.1.1).

15- Arabic is not a free word order language; rather it exhibits a relatively flexible word order. This is evident from Chapter Four. This chapter demonstrates that there are some rules bounding the movement of the constituents within the sentence (*cf.* for example 4.3, 4.3.1 to 4.3.2.6). This indicates that the movement of the constituents within the sentence is not free but relatively flexible.

16- There are some similarities between Al-Jurjânî's model in his theory of *النظم* *An-Nazhm* and the modern functionalists' model, especially the model developed by Halliday. This is evident in the analysis provided in Chapter Five. This comparative chapter explained the resemblance of the views of the definition of language put forward by Al-Jurjânî and the modern functionalists who both view language as a means of communication (*cf.* 5.2). The similarities between their views regarding notions such as meaning, form, function and context (*cf.* 5.3 & 5.5) were also pointed out. Both Al-Jurjânî and the functionalists share the basic assumption that the form of an element within the sentence is influenced by its meaning (*cf.* 5.3). The functional aspects of Al-Jurjânî's treatment of WO in interrogative (*cf.* 5.4.1), negative (*cf.* 5.4.2) and declarative (*cf.* 5.4.3) sentences were also noted (*cf.* also 5.6.1.2, 5.6.1.2.1, 5.6.1.2.2 & 5.6.1.2.3). It was found that this treatment is, in many aspects, similar to Halliday's treatment of sentences with different moods. It was also found that Al-Jurjânî's treatment regarding informative speech matches that of Halliday regarding the information structure of a sentence (*cf.* 5.6.1.1). All of these corroborate this hypothesis.

17- The form of a sentence is influenced by its meaning. This is also evident throughout the theoretical and also the applied analysis. The notion that a difference in form results in a difference in meaning is the basic tenet of Al-Jurjânî's theory (*cf.* 5.3).

8.3.

Additional findings

In addition to the findings discussed in 8.2 above, other additional findings have been identified which are related to the overall motivation of this study.

1- The first additional finding has to do with the extensiveness of subject as theme in English. It has been noted that the occurrence of subject as theme or even in an initial position in English is higher than in the Arabic. This, I believe, is due to two facts: firstly Arabic is more flexible in thematizing other elements than English; secondly, Arabic has two types of sentence VSO and SVO, in the former of which, the verb

occurs in an initial position though it is still the rheme; whereas English has only one type of sentence SVO where the subject is extensively thematized.

2- The second finding has to do with the primary and secondary meanings of the Qur'anic utterances. It has been noted that it is very difficult for a translation to capture both meanings. As is discussed in the applied analysis, the translator should take these meanings rather than the form into primary consideration.

3- The third finding has to do with the information structure of the translation of the Qur'anic clause when exhibits non-canonical word order. It is noted that the rhetorical purpose of non-canonical word order can be captured if a reader of a translation of the Holy Qur'ân realises the intended intonation and stress of the spoken language.

4- The fourth finding has to do with the language of the Qur'anic translations. Most renderings attempt to present the Qur'ân in 'religious' language. In English 'religious' language is dominated by archaic Biblical style and conventions. As is claimed by some respondents, among the reasons of not selecting Trans "P" and "R" as the best translations from a stylistic point of view, in most examined examples, is the use of archaic or religious language (*cf.* Examples 7.2.6, 7.2.14, and 7.2.17; see also, for comparison, Example 7.2.2).

5- The fifth finding has to do with regard the style of the translation. Here, attention is drawn to the fact that the use of 'religious'/'Biblical' language affects the style of the English translation. Using easy, modern, and understandable language has more effect on the reader than using archaic language.

6- The sixth finding has to do with the translation of Arabic particles. The use of particles is sometimes essential in conveying the rhetorical purpose of the word order or, more generally, in conveying the effects that the Qur'anic text wants to achieve. The following are some of these particles which have been used when rendering the secondary meaning of the English text: "then", "so", "therefore" (*cf.* Example 1 Trans. "D", "A", "H", "P", and "R".), "then behold", "and lo" (*cf.* Example 2, Trans. "A", "P", and "R".), "nay but", "nay rather" (*cf.* Example 3, Trans. "D", "A", "H", and "P".), "such" (*cf.* Example 4, Trans. "D", "A", "H", and "P".) "also" "too", and "and indeed" (*cf.* Example 8, Trans. "D", "A", "H", and "R".). These particles have been used effectively by translators in an attempt to indicate a secondary meaning. The opposite, *i.e.* the failure of translators to use such particles has been also noted. To clarify this point, consider the following example (Example 1 in Chapter 7):

occurs in an initial position though it is still the rheme; whereas English has only one type of sentence SVO where the subject is extensively thematized.

2- The second finding has to do with the primary and secondary meanings of the Qur'anic utterances. It has been noted that it is very difficult for a translation to capture both meanings. As is discussed in the applied analysis, the translator should take these meanings rather than the form into primary consideration.

3- The third finding has to do with the information structure of the translation of the Qur'anic clause when exhibits non-canonical word order. It is noted that the rhetorical purpose of non-canonical word order can be captured if a reader of a translation of the Holy Qur'ân realises the intended intonation and stress of the spoken language (*cf.* Example 1 and Trans "P" & "R" in Example 18).

4- The fourth finding has to do with the language of the Qur'anic translations. Most renderings attempt to present the Qur'ân in 'religious' language. In English 'religious' language is dominated by archaic Biblical style and conventions. As is claimed by some respondents, among the reasons of not selecting Trans "P" and "R" as the best translations from a stylistic point of view, in most examined examples, is the use of archaic or religious language (*cf.* Examples 7.2.6, 7.2.14, and 7.2.17; see also, for comparison, Example 7.2.2).

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they do not fit in with this definition as will be shown later in this study. See also footnote 27

39- Halliday (1985: pp. 45-47) points out that in a declarative sentence the theme functioning as a subject is of three types: nominal groups with pronouns, 'I,' 'you,' 'we,' 'he,' 'she,' 'they,' 'it,' 'there'. The second type is the nominal groups with common noun or proper noun. The third type is referred to as nominalizations. The following three examples given by Halliday (*op. cit.*) represent each type respectively: (the theme-rheme boundary is shown by //):

e.g. of the type one: I //had a little nut-three

e.g. of type two: Mary //had a little lamb.

e.g. of the type three: what I want // is a proper cup of coffee.

Notes to Chapter Three

1- Ibn As-Sarrâj also believes that it is not permissible to front the antecedent before the relative noun. Therefore he claims that there is ellipsis in this verse. The complete clause is وكانوا فيه زاهدين من الزاهدين (Ibn As-Sarrâj, 1988, vol. 2: p. 224):

لا يصلح أن تقدم شيئاً في الصلة ظرفاً كان أو غيره على "الذي" البتة ، فأما قوله تعالى "وكانوا فيه من الزاهدين" فلا يجوز أن تجعل "فيه" في الصلة...والذي عندي فيه أن التأويل "وكانوا فيه زاهدين من الزاهدين" فحذف "زاهدين" وبينه بقوله "من الزاهدين" وهو قول الكسائي ولكنه لم يفسر هذا التفسير.

2- Al-Mubarrîd (المبرد, vol.4: p. 170) points out that the *hâl* cannot be fronted when its governor is something other than the verb:

فإن كان العامل غير فعل ولكن شئ في معناه لم تتقدم الحال على العامل، لأن هذا شئ لا يعمل مثله في المفعول، وذلك كقولك زيد في الدار قائماً، ولا تقل: زيد قائماً في الدار. If the governor is something other than the verb, the *hâl* cannot precede its governor, because this is a thing cannot be done with the object. This is like your saying "Zayd is, at home, standing", but do not say 'Zayd is standing at home'.

3- It is interesting that in all these three examples the preposed object is a pronoun suffixed to **إيا**.

4- Simply put, the notion of *Nazhm* is mainly based on **لفظ** *form* and **معنى** *meaning* and whether the rhetoric (and eloquence) is based on the form, the meaning or both. It is on these points that most rhetorical discussions in Arabic rhetoric were concentrated up to the fifth century (11th century AD.). Al-Jurjânî subsequently established his theory of **النظم** *An-Nazhm*, which can be defined as the production of speech, its ordering according to the rules of grammar, and the relating of words and clauses to each other. (cf. Chpter 7.).

5- Because of the academic nature of this work, this study has been conducted on different Qur'anic clauses with their translations according to the different types and rhetorical purposes of non-canonical word order. On the basis of this, it is recommended to conduct a study on the entire Qur'anic text as a unit. It is also recommended, given that this study limits itself to the study of word order within the sentence, to study sentence order within the text.

6- It is recommended to expand the questionnaire established for this study to include larger parts of the Qur'anic discourse. It is also recommended to question a larger number of respondents in order to get a more reliable and valid results.

7- It is recommended to study other existing translations, such as the one made by Al-Khatīb and that of Arberry as well as the popular old translation made by Sale, which is considered as the basic reference for most English translations (*cf.* 6.6).

8- This work is mainly devoted to the study of the rhetorical purposes of non-canonical word order in the Qur'anic text and to providing a practical means of testing, treating and dealing with this topic in the translation of the meanings of the Holy Qur'ân. Other rhetorical purposes of other linguistic topics and features of the Qur'anic text, such as ellipsis, conjunctions, disjunctions, and definite and indefinite sentences, should also be investigated.

9- The applicability of Halliday's model to Arabic needs to be tested with regard to topics other than non-canonical word order.

NOTES

Notes to Chapter Two

- 1- Firth is considered the outstanding teacher of Halliday. His teachings and ideas, with insights from other linguistic schools and trends including Prague school functionalism, are the main element in Halliday's early thinking, which later on was developed by him to establish his systemic model. For this reason the term neo-Firthian has been applied to Halliday (Monaghan, 1979).
- 2- From a historical point of view, functionalism came to existence before the second world war and more precisely with the establishment of what is now known as the Prague school or the Cercle Linguistique de Prague which was founded in 1926 by Vilem Mathesius (1882-1946, cf. Crystal, 1991: p. 272). Functionalism, in fact, represents a special trend within Structuralism in modern linguistics. Structuralism can be defined as a trend of linguistics which pays explicit attention to the way in which linguistic features can be described in terms of structures and systems. It is concerned with the analysis of the relationships between the units of language as a hierarchically arranged whole (Trinka et al, 1964). Within Structuralism one may distinguish between three major sub-trends: Hjelmslev's (1899-1965) glossematics, Bloomfield's (1887-1949) descriptive linguistics, and Mathesius' (1882-1946) functional linguistics (see الحناش/Al-Hannâš, 1980: pp. 85-102)
- 3- Halliday uses the term system to mean "a set of options together with an entry condition", (1969: p. 253). Elsewhere he defines it as "a set of options in a stated environment; in other words, a choice, together with a condition of entry" (1974c: p. 45).
- 4- The output of these three functions, i.e. The ideational, interpersonal and the textual are, to a large extent similar, to the output of Al- Jurjânî's theory of النظم *An-Nazhm* (1984, cf. also Chapter 3 Section 3.1.1. & Chapter 5). Simply, as explained before, the theory explains how to use language and choose words to influence the attitudes and behaviour of the receiver plus how to arrange the chosen words in a linear form and make them relevant to the context.
- 5- Over the years Halliday has assigned the Logical function to different niches within his grammar. In his 1967-68 model there were three essential functions of Language at the outset, i.e. experiential, interpersonal, and discoursal, but in his conclusions (1968a: pp. 207-209) and in (1969: p. 249) he adds the logical component as a fourth one "At the same time it is useful to recognise a fourth component, the logical..." (1969: p. 249). Also in the (1969: p. 249) the discoursal function becomes the intertextual function (81). The 1974 article, which discusses the components and their functions in greater theoretical detail, Halliday makes no mention of the logical function. By 1977, both the experiential and the logical have been included under what he calls the ideational function. (see Halliday, 1971b: p. 106, 1972: p. 99 and 1977: p. 176-78).
- 6- Morley (1985: p. 64) points out that a sentence such as 'The porters may have forgotten the keys and gone back for them,' can be analyzed in the light of these functions as the following:

experiential:

- 1-'The porters have forgotten the keys'.
- 2-'The porters have gone back for the keys'.

logical:

'and'

interpersonal:

'may'

textual:

deletion in second clause of subject and auxiliary verb, 'The porters have'.

deletion in second clause of 'may'.

substitution in second clause of 'them for the keys'.

For more exposition of the three functions of language discussed by Halliday, see Morley (1985).

7- Halliday (1970c: p. 228) gives two types of speech functions. These are:

1-Major speech functions:

statements; wh-questions; yes/no questions; commands.

2-Minor speech functions:

responses; exclamations; vocative

8-Dik, for example, says "The primary function of a language is communication". (Dik, 1985: p. 5)

9. The term 'function' is used by Hjelmslev (1943, and 1961: pp. 33-34) to refer to function of language taking into consideration the context of situation that the language functions in.

10. A number of other Prague scholars who have discussed FSP are Von Der, Benes, Dokulil, Herman Paul, Dubsky, Dvorakova, P. Wegner, Hausenblas, and Novak (cf. Vachek, 1966:93). See also, as functionalists, Halliday (1974) and Dik (1981).

11- Firbas says in the preface of his book FSP: "Let me mention at least Professor Josef Vachek, my teacher, who suggested to me the terms 'functional sentence perspective' and 'communicative dynamism, subsequently used by me..." (Firbas, 1992: p. xii).

12. Crystal (1985: p. 238) defines prosodic feature as a term used in phonology to refer to variations in pitch, loudness , tempo and rhythm (see Firbas, 1992a: p. 169).

13- Mathesius' article '*on so-called Functional Sentence Perspective*,' published in Czech in 1939 and reprinted, again in Czech, in 1947, through which he contrasts

functional sentence perspective with formal sentence perspective, explaining that, where the latter is concerned with the sentence in terms of its grammatical elements, the former is concerned with the means by which the sentence is incorporated into the context from which it arises. The basic elements of FSP, for Mathesius, are the theme and the rheme of the utterance.

14. Some functionalists especially in America use the terms topic and comment to refer to theme and rheme, respectively, (see Halliday's Introduction to Functional Grammar, 1985). Later Praguians used the terms theme and rheme to refer to Mathesius' terms foundation and core respectively. Historically, The term rheme goes back to the Greek word 'rhema' which means ("what is said"). It is employed by Praguians to refer to the information which the speaker wishes to communicate (cf. Kress, 1977: p. 507).

15. Mathesius' definition of theme and rheme in terms of given and new information is modified by later Praguians. Firbas' concept of Communicative Dynamism is the most significant of these modifications. Firbas, on the other hand, defines theme and rheme in terms other than given and new information (cf. Adjemian, 1978: p. 265).

16. Mathesius equates his term theme (*tema*) with the more traditional term psychological subject, and rheme with psychological predicate, citing extensive literature on the subject written in the 18th century, especially during the third quarter. Mathesius objects to the earlier terms both because of possible confusion with the grammatical subject and also because they connote a psychological orientation which he feels tends to place the issue outside the scope of linguistics, where he believes it belongs.

17. Halliday considers any form of the verb 'be' to fall outside the theme-rheme structure. Thus in a sentence such as 'The way Dinah washed her children's faces was this,' 'was' separates the theme from the rheme. This means that 'The way Dinah washed her children's faces' is the theme while 'this' is the rheme (cf. Halliday, 1985: p. 42).

18. After 23 years, although Mathesius (1939) points out that not all themes are associated with the known information, Travnicek (1962) objects to Mathesius associating the theme with known/given information. In this respect, Travnicek considers that Mathesius has narrowed the concept of theme and made it difficult to include the sentences that do not convey known information. Moreover, Travnicek considers that the sentences that have themes coincide with known information as one type of theme:

The essential feature of the sentence's theme is something other than givenness with respect to the preceding sentence-some larger principle than givenness. The latter is only one type of theme, but not the only type (Travnicek: 1962, translation quoted in Vasconcellos, Appendix 111, pp. 229-249).

19. Mathesius (1939) calls that theme which coincides with the given or known information and occupies the beginning of the utterance as having the objective order. This type of theme is what Travnicek (1962) termed the objective theme.
20. This symbol // stands for the information unit boundary, *cf.* Jin Soon Cha's, Linguistic Cohesion in Texts. P. 250. On the other hand, the letter (C) stands for Czech, (G) for grammatical translation and (E) for English.
21. Mathesius justifies his choice of the terms objective and subjective order, saying that the former indicates that the speaker 'pays regard to the hearer', while the former, in which the rheme of the utterance comes first and the theme follows, indicates that the speaker 'pays no regard to the hearer', because he starts from what is most important for himself (*cf.* Mathesius, 1961: p. 156). Mathesius evaluates the objective order as unmarked and the subjective as marked (*cf.* Firbas, 1992b: p. 121). See footnote 22.
22. Mathesius (1961: p. 156) says: "The usual position of the theme of an utterance is the beginning of the sentence, whereas the rheme occupies a later position, *i.e.* we proceed from what is already known to what is being made known. We have called this order objective, since it pays regard to the hearer. The reversed order, in which the rheme of the utterance comes first and the theme follows, is subjective."
23. This coincide with the traditional Arab linguists who contend that what is taken from its canonical place and placed first should indicate a rhetorical purpose; emphasis is the common one; for example, *cf.* Sîbawayh (سيبويه, 1983: vol. 1, p. 34) and Al-Jurjânî (الجرجاني, 1984: pp. 106-107 & elsewhere, *cf.* also Chapter 3 Section 2.3.1. & Chapter 4).
24. Mathesius comments on this point indicating that the independent indicative sentence is the most frequent type in spoken language and in simple written texts (1939: p. 242).
25. Mathesius points out that in Czech, the order of these two objects in the sentence depends on which of them constitutes the rheme of the sentence. Thus in a sentence such as *Ja` jsem pujcil svou Karlovi* [I lent my book to Charles], 'Charles' is the rheme of the sentence if this sentence is an answer to a question such as *Komu jsi pujcil tu knihu?* [Who did you lend the book to?]. Hence the dative object follows the accusative. But if the question is *Kterou knihu jsi Karlovi pujcil ?* [Which book did you lend to Charles?] and the answer is *Ja` jsem pujcil Karlovi Wrightovu staroanglickou gramatiku* [I lent Charles Wright's Old English grammar], then the rheme is the accusative object 'Wright's Old English grammar' which in this case follows the dative object Charles. Thus the position of such objects differ according to which of them constitute the rheme. (for more exposition, *cf.* Mathesius, 1961: p. 157).
26. Mathesius (1961: p. 158) indicates that it is possible, here in the above example, to put the adverb at the beginning of the sentence to be 'On the plain of Caraci in returning,' etc., but this order is rejected from a rhythmic point of view.

27-Firbas (1992a: pp. 169-177) distinguishes two types of sentence elements in relation to context: Context-dependent elements and context-independent elements. Firbas (1992a: p. 169) cites the following two brief passages from Katherine Mansfield's short story *At the Bay* to illustrate these notions:

1-

Beryl stepped over the window, crossed the verandah, ran down the grass to the gate.

2-

[...and a very gay figure walked down the path to the gate.] It was Alice, the servant girl, dressed for her afternoon out.

Firbas points out that the notions 'the window', 'the verandah', 'the grass', 'the gate' and 'Alice, the servant girl' are mentioned in the preceding context. They have become items of common knowledge shared by the writer/producer and the reader/receiver. In other words, they are old (given, known) information. Therefore, they are retrievable from the context and in that sense dependent on it. However, at the same time, the elements of the context are produced to convey new (unknown) information. They tell the reader the place Beryl ran to (the gate) and how she got there (over the window, across the verandah and down the grass), and who was just coming down the path (Alice). In this sense, all this information is irretrievable from the immediately relevant context and is in this respect context-independent. Consequently, context-dependent elements as they convey old information will carry the lowest degrees of CD in the sentence in which they occur (regardless of their position in the sentence, pronouns are inherently context-dependent elements). Context-independent elements, on the other hand, being independent of context and conveying new information, will carry the highest degrees of CD in the sentence in which they occur (1992a: pp. 169-71).

According to Firbas (1992a: pp. 169-72) contexts can be subclassified into three types:

1-The immediate relevant preceding verbal context. *i.e.* old (given) information. Prior mention of elements.

2- The immediate relevant situational context. This is constituted by two types of referent: (1) by objects that are of immediate concern both to the producer and to the receiver of the message. Firbas (1992a: p. 170) gives an illustrative example, regarding two friends who saw a fierce dog, which naturally becomes the object of their immediate concern (utterance). One of the friends says to the other: "I do hope he won't bite us". Firbas continues that the speaker here uses the pronoun 'he' to express a referent that is retrievable from the situational context that has become immediately relevant. (2) The other type of referent that constitutes the situational context is objects that are permanently present irrespective of time and place. This type includes the producer of the message and its receiver, people in general, nature in general and the given situation itself, expressed in a general way. In other words, these referents are generally expressed by pronominal forms, such as 'I,' 'you,' 'one,' 'man,' 'it' and 'there' (*cf. op. cit.*: pp. 169-171).

3- Context of experience which is provided by common knowledge shared by the producer and the receiver of the message.

As regards the semantic factor, Firbas (1992a: p. 173) argues that a context-independent element expressing a phenomenon appearing or existing on the scene is communicatively more important in completing the development of the communication and, therefore, conveys a higher degree of CD than an element merely expressing the appearance or existence on the scene: "It in fact completes the development of the communication and therefore carries the highest degree of CD" (*op. cit.*).

In, for instance, 'Peter flew to Edinburgh yesterday', only 'Peter' is old information or more precisely context-dependent. In expressing a context-independent notion of the purpose of a motion it takes the development of the communication further than the verb, which in its turn expresses the motion itself. This view justifies why the adverbial 'to Edinburgh' exceeds the verb in CD.

Furthermore, Firbas argues that in regard to the development of the communication, the verb (or its notional component) performs one of two communicative roles (*i.e.* dynamic semantic functions): either the presentation function (Pr) or the quality function (Q). Consider the following example from Firbas (1992a: p. 174):

3-Then Peter came into the room.

If only 'into the room' is context-dependent, Firbas says, then the verb 'came' performs the Pr-function and perspectives the sentence to the subject 'Peter'. In this respect, the subject performs the dynamic semantic function of expressing the phenomenon which comes into existence (Ph), while the adverbial 'into the room' performs the dynamic semantic function of expressing background information, *i.e.* a setting (Set).

But if 'Peter' in the above example is the only context-dependent element, Firbas continues, the verb perspectives the communication away from the subject. It assigns a quality to the phenomenon expressed by the subject. In this respect, the verb performs the Q-function and perspectives the sentence to the adverbial 'into the room'. This indicates that the subject performs the dynamic semantic function of expressing the bearer of a quality (B). The adverbial, on the other hand, performs the dynamic semantic function of expressing a specification (Sp). These notions can be further explained by reconsidering the above example, reproduced here as 4 and 5 for convenience:

4- Peter came into the room ('into the room' is context-dependent)
 Ph Pr Set

The presentation function (Ph) (*i.e.* the scene precedes the phenomenon appearing or existing on it (Set). The process of appearance (Pr) comes before the appearing phenomenon (Set), but after the presentation function (Ph).

5- Peter came into the room ('Peter' is context-dependent)
 B Q Sp

The quality (*i.e.* the verb, 'came') presupposes the existence of a quality bearer which is expressed by the subject 'Peter' (B=Peter). The quality element carries a lower degree of CD than the element expressing the quality. The element carrying the highest degree of CD may be regarded as specification (*i.e.* the adverbial, 'into the room').

These observations by Firbas (1992a: pp. 174-75) point to two scales of dynamic semantic functions: The Presentation Scale (Set - Pr - Ph) and the Quality Scale (Set - B - Q - Sp - F[urther]Sp). These two semantic scales can be fused into one semantic scale: (Set - Pr - Ph - B - Q - Sp - FSp).

28. Sgall et al (1973: pp. 50-51) argue that, in simple cases, the elements that are necessarily present in the question belong to the theme (their term is topic.) while those that cannot be in the question belong to the rheme (their term is comment.) and the elements that may, but need not necessarily, be present in the question belong to the so-called transition. Thus the following example, 'Father reads a book', they say, can be an answer to the question 'What does father read?' 'What does father do?'- but not the question 'Who reads a book?' (because in answering this question the word 'Father' would have to bear the intonation centre), nor to 'What does Father do with a book?' These questions to which the given sentence can be an answer determine the word 'Father' (present in all appropriate questions) as the theme (topic), the phrase 'a book' (excluded from the appropriate questions) as the rheme (comment) and the verb as the transition (*op. cit.*).

29. In a private communication between Halliday and Abercrombie, the term 'salient' is suggested by the latter in preference to 'stressed', because 'stressed' may mean so many different things that its use here could be confusing (Halliday, 1970c: p. 214, and 1967: p. 12).

30. Halliday points out that in order to have a pretonic, there must be a foot before the tonic carries a salient syllable. Thus in an example such as:

6) it's /Arthur

there is no pretonic, even though the tonic begins at 'Arthur,' and that because there is no salient syllable before the tonic. The syllable 'it's,' in this example could be regarded as a foot with a silent beat. If it is so, the tone group is beginning on a weak syllable and this will be marked as a silent beat with a caret as the following:

7) //^ it's /Arthur//

For more exposition in this point see Halliday (1970c: p. 218) and Butler, (1985: p. 140).

31. Choosing a single element as a focus in the information unit corresponds to Ladd's term 'narrow' focus, while choosing the unit as a whole corresponds to 'broad' focus (*cf.* Ladd, 1978[1980]: pp. 77-78). He considers that Halliday's formulation is the more nearly correct (*op. cit.*: p. 77).

32. Halliday (1985: p. 277) points out that contrastive emphasis, which is frequently used in dialogue, is considered one form of 'newness', *e.g.*

8) // **you** can / go if you / like // **I'm** not / going //

33. To explain this further, one can say that the terms 'given' and 'new', according to Halliday, need not necessarily to be interpreted as 'mentioned' and 'not mentioned' in the preceding discourse, but, as what has been presented by the speaker, as 'recoverable' and non-recoverable' from the preceding discourse:

1-

...the given is offered as recoverable anaphorically or situationally (Halliday, 1967a: p. 211).

2-

...the speaker signals as being 'new': that is, that he explicitly offers as non-recoverable information (Halliday, 1970b: p. 354)

34. Phoricity can be achieved through ellipsis amongst other means (such as demonstrative pronouns, see Halliday 1985: p. 275).

35. It is, however, observed, though this is rare, that the marked focus appears in the final position. Consider, for instance (*e.g.* 11) in the following:

9) **John** painted the shed.

10) John **Painted** the shed.

11) John painted the **Shed**.

example 11 could imply a general question 'what did John do?', as well as specific on 'what did John paint?'

36. Halliday's point of view to the theme to be sentence initial element appears to be very close to Travnicek's view (1962). For Travnicek, the theme is always in initial position.

37. As is mentioned before, the Prague school linguists and some American linguists (*e.g.* Hinds, 1974) define 'theme' as the part of the sentence conveying old information while 'rheme' is the part of the sentence that conveying new information. Another group of linguists (Chomsky, 1965, Chao, 1968, including Halliday, 1967 & 68) define 'theme' as the sentence initial element and the 'rheme' as the remainder of the sentence. As a matter of fact, Halliday tries to define 'theme' both ways though he contends that 'theme' is sentence initial element (*cf.* Siewierska, 1988). In his Introduction to Functional Grammar (1985: p. 38), Halliday says "...a clause consists of a Theme accompanied by a Rheme; and the structure is expressed by the order-whatever is chosen as the Theme is put first" .

38. This may apply to English and perhaps other languages which have noun-initial (subject or object) basic word order. As for verb-initial order languages *e.g.* Arabic,

they do not fit in with this definition as will be shown later in this study. See also footnote 27

39- Halliday (1985: pp. 45-47) points out that in a declarative sentence the theme functioning as a subject is of three types: nominal groups with pronouns, 'I,' 'you,' 'we,' 'he,' 'she,' 'they,' 'it,' 'there'. The second type is the nominal groups with common noun or proper noun. The third type is referred to as nominalizations. The following three examples given by Halliday (*op. cit.*) represent each type respectively: (the theme-rheme boundary is shown by //):

e.g. of the type one: I //had a little nut-three

e.g. of type two: Mary //had a little lamb.

e.g. of the type three: what I want // is a proper cup of coffee.

Notes to Chapter Three

1- Ibn As-Sarrāj also believes that it is not permissible to front the antecedent before the relative noun. Therefore he claims that there is ellipsis in this verse. The complete clause is وكانوا فيه زاهدين من الزاهدين (Ibn As-Sarrāj, 1988, vol. 2: p. 224):

لا يصلح أن تقدم شيئاً في الصلة ظرفاً كان أو غيره على "الذي" البتة ، فأما قوله تعالى "وكانوا فيه من الزاهدين" فلا يجوز أن تجعل "فيه" في الصلة...والذي عندي فيه أن التأويل "وكانوا فيه زاهدين من الزاهدين" فحذف "زاهدين" وبينه بقوله "من الزاهدين" وهو قول الكسائي ولكنه لم يفسر هذا التفسير.

2- Al-Mubarrīd (المبرد, vol.4: p. 170) points out that the *hāl* cannot be fronted when its governor is something other than the verb:

فإن كان العامل غير فعل ولكن شئ في معناه لم تتقدم الحال على العامل، لأن هذا شئ لا يعمل مثله في المفعول، وذلك كقولك زيد في الدار قائماً، ولا تقل: زيد قائماً في الدار
If the governor is something other than the verb, the *hāl* cannot precede its governor, because this is a thing cannot be done with the object. This is like your saying "Zayd is, at home, *standing*", but do not say 'Zayd is *standing* at home'.

3- It is interesting that in all these three examples the preposed object is a pronoun suffixed to **إيا**.

4- Simply put, the notion of *Nazhm* is mainly based on **لفظ** *form* and **معنى** *meaning* and whether the rhetoric (and eloquence) is based on the form, the meaning or both. It is on these points that most rhetorical discussions in Arabic rhetoric were concentrated up to the fifth century (11th century AD.). Al-Jurjānī subsequently established his theory of **النظم** *An-Nazhm*, which can be defined as the production of speech, its ordering according to the rules of grammar, and the relating of words and clauses to each other. (cf. Chapter 7.).

5- Ibn Al-Athîr (ابن الأثير, 1983, v.2: p. 241) rejects Az-Zamakhshari's claim that the reason for fronting the objects in these two clauses is particularization. He (ابن الأثير, *op. cit.*) says:

وقد ذكر الزمخشري في تفسيره أن التقديم في هذا الموضع قصد به الإختصاص، وليس كذلك، فإنه لم يقدم المفعول فيه على الفعل للإختصاص وإنما قدم لمكان نظم الكلام، لأنه لو قال "نعبدك ونستعينك" لم يكن له من الحسن ما لقوله ﴿إياك نعبد وإياك نستعين﴾

Az-Zamakhsharî has stated in his commentary that fronting in here [i.e. in this verse] is meant for particularization. But this is not the case. Fronting has not been used for particularization but in order to keep the rhyme of the discourse; if He were to say : نعبدك ونستعينك, this would not be as eloquent as His saying:

. ﴿إياك نعبد وإياك نستعين﴾ .

6. During the period of Ibn Al-Athîr and the beginning of Arabic grammar and rhetoric there was no clear distinction between certain linguistic terms. The distinction between **الظرف** *the adverbial* and **الجار والمجرور** *the prepositional phrase* is a case in this point. Ibn Al-Athîr, for example uses the term **الظرف** *adverb*, in certain cases, to mean **الجار والمجرور** *prepositional phrase* and vice versa.

Notes to Chapter Four

1- Sûra 2 verse 87 (2:87).

2- According To TAGs the passive participle equals the verb in its passive voice in meaning and function. Typically, what occurs after the passive participle and the passive verb is the pro-agent in the nominative case (see **ابن عقيل** /Ibn ʿaqîl, vol. 2: p. 355):

ضرب الزيدان-1

The two Zayds are beaten

أ مضروب الزيدان-2

Are the two Zayds beaten

3- As a matter of fact examples 4-25 and 4-26 can be analyzed according to some grammarians in other way. ʿabduh Ar-Rajihî (الراجحي, 1985: pp. 82-85) and Bakr (بكر, 1985, vol. 2: p. 42) as modern grammarians and also many others, argue that the first element of such sentences (excluding the interrogative particle) is a fronted *khabar*/rheme and what follows is a *mubtada*'/theme. As for Ar-Rajihî, he confesses that the other analysis or parsing (as shown in examples 4-25 and 4-26 above) is true but he prefers the second analysis. Bakr (بكر, *op. cit.*), on the other hand, stresses that

the only true analysis for such sentences is to consider them exhibiting non-canonical word order, the first element is fronted *ḵhabar*/predicate and the second constituent is the *mubtada'* subject.

Bakr (بكر, 1985: p. 42) rejects the analysis which says that the first element in a sentence such as *زيد قائم* *Zayd is awake* as *fa'c'il*/subject because the meaning of the sentence will be insufficient.

As a matter of fact, Ar-Rajihî, in this analysis, follows the rhetoricians and those who are interested in the rhetorical subjects such as exegetes. (See, for example, الزمخشري/*Az-Zamakhshari's* analysis of the following verse which exhibits a similar structure (cf. chap. 6) :

-(19:46/ p. 864)

3- ﴿قَالَ أَرَأَيْبُ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ﴾

(The father) replied: Art thou shrinking from my gods, O Abraham?

Notes to Chapter Five

1. Al-Jāhizh's book *البيان والتبيين* *Al-Bayān wa A-Tabyīn* is the first and maybe the sole medium that informs us of the first Arab rhetorical ideas. Among those scholars, whose rhetorical ideas have been conserved for us by Al-Jāhizh, was Bīṣer ben Al-Muṭtamed. His famous *صحيفة* *manuscript* which Al-Jāhizh informs us about, contained a number of opinions as well as rhetorical and critical observations, such as the idea of *مطابقة الكلام لمقتضى الحال* *the conformity of speech to the requirements of the situation*. This idea was the basis upon which later rhetoricians depended to specify the meaning of rhetoric, (cf. زايد/*Zāyed*, 1982: p.19).

2. Halliday (1967, cf. Kress, 1976, pp. 182-188) mentions that a problem may arise in the case where both the subject and the predicate are definite in the equational sentence because definiteness implies given information, cf. المنطلق زيد above.

Notes to Chapter Six

1. When in translation a word-to-word or morpheme-to-morpheme equivalence exist, it can be termed bounded translation. In contrast when equivalencies between high rank units such as the group, clause or sentence shift freely up and down the rank scale, translation may be termed unbounded translation (cf. Catford, 1965: p. 25).

2. Muslim scholars besides modern western scholars of the Qur'ān, particularly those who have attempted to translate it into other languages, unanimously agree on the

untranslatability of the Holy Qur`ân. For more details and discussion see Rahaman, 1988:25-27 and البنداق/ *Al-Bundâq*, 1983:49-84.

3- Abû Ḥanifah (d. 769) is considered a founder of one of the four Sunni Muslim schools of law. The other three scholars are Mâlik, Aḥmad bin Ḥanbal and Šâfi`î.

4- Besides these two main pieces of evidence supporting the legitimacy of the translation of the Holy Qur`ân into other languages, there are some other minor pieces of evidence which can be referred back to the time of the Prophet Muhammad:

1-When the Prophet Muhammad started to call the kings and emperors to Islam, he sent a letter with his messenger ʿAmr bin Umayyah to the Negus. This letter which contains some Qur`anic verses was translated by ʿAmr into a language understood by the King.

2- Similarly the Prophet Muhammad sent a letter to المقوقس *Al-Muqauqas*, the governor of Egypt. In this letter the following verse was quoted:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَا مُسْلِمُونَ ﴾

Say: "O people of the book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's will)". (3: 64/ pp.159-60).

For more exposition see Ihsanoglu, 1980: xxII.

5- *ʿuṣṣran* is used to mean every ten chapters (*surâs*) of the Holy Qur`ân.

6-For a full discussion of Al-Maqdisî's opinion concerning the translation of the Holy Qur`ân, see أيوب/Ayûb, 1986: p. 36.

7-It is reported that the Prophet Muhammad says: "لا صلاة لمن لم يقرأ بأم القرآن" "Prayer is not accepted from one who does not recite أم القرآن the mother of the Book i.e. الفاتحة the Opening.(cf. Ibn ʿuthaymîn, In الدحروج/Ad-Duḥrûj, 1990: p. 46)

8-The Islamic Research, Ifta, Call and Guidance in Saudi Arabia represented by Shaykh Abd Al-Aziz Ben Baz (الدويش/Ad-Dewîš, 1991: pp132-136), the president has issued a ruling in favour of the translation of the Holy Qur`ân:

وترجمة معاني القرآن جائزة إذا فهم المعنى فهما صحيحا وعبر عنه من عالم بما يحيل المعاني باللغات الأخرى تعبيراً دقيقاً يفيد المعنى المقصود من نصوص القرآن (الدويش/Ad-Dewîš 1990:p. 135)

The translation of the meaning of the Holy Qur'an is legal if the meaning (of the Holy Qur'an) is well understood and is precisely expressed by a scholar in order to give the intended meaning of the texts of the Qur'an

It is also worth mentioning that the Presidency of Islamic Researches, Ifta, Call and Guidance in Saudi Arabia has lately (1980) approved the translation of the Holy Qur'an written by Abdullah Yusuf Ali. Moreover, this translation is Published free by the General Secretariat of King Fahd Holy Qur'an Printing Complex in Al-Madinah Al-Munawarah in Saudi Arabia.

9- Reporting and rephrasing a text in the same language is termed intralingual translation (cf. Jakobson 1971: pp. 260-6)

10- As a matter of fact, like translation, exegesis of the Holy Qur'an is of different types. Chief among these are literal exegesis **التفسير الحرفي** and the exegesis of meaning **تفسير بالمعنى**. As-Suyûṭî's exegesis represents literal exegesis, whereas the exegesis of Ibn Kathîr represents the exegesis of meaning.

11- Abû Frâkh, (أبوفراخ, 1991: p.47) suggests that this Latin version forms the basis for even the modern European translations. Ihsanoglu (1980: p.xxxv), however, illustrates that the French translation (translated directly from the Holy Qur'an) by André du Ryer is the basis of many of the European translations of the Holy Qur'an.

12- Abû Frâkh, (أبوفراخ, 1991: p.47) believes mistakenly that the French version produced by André du Ryer was based on the Latin version produced by Robertus Reenness et al rather than on the Arabic Holy Qur'an. Though Abû Frâkh includes in his article a copy of the cover page of the first English translation, he does not notice that Alexander Ross who translated the French Version into English pointed out on the cover page of his translation that the French version was translated directly from Arabic: "The Alcoran of Mahomet: translated out of Arabique into French" Abû Frâkh, (أبوفراخ, 1991: p.48).

13- But the first selection of the Holy Qur'an in English appeared several years before this date. This was in 1515 A. D. (cf. Ihsanoglu, 1980: p. xxxiv).

14- Witness, for example, the following Hadîth reported by Abû Hurayra:

عن أبي هريرة قال " كان يُعرض على النبي صلى الله عليه وسلم القرآن كل عام مرة ، فعرض عليه مرتين في العام الذي قبض فيه ، ... " (ابن حجر ، فتح الباري ج ٩ ص ٤٣).

Abû Hurayra reported that: The Qur'an was reviewed with the Prophet peace be upon him once every year. But it was reviewed twice in the year that he [the Prophet peace be upon him] died [My translation].

- 15- For a thorough discussion on this subject see أبو فراه/Abû Frâkh, 1982: pp.81-87. cf. also Von Denffer, 1989: pp.34-43, and Yusuf Ali, 1938: pp.15-16.
- 16- Since the chronology or history of revelation of some sûras and verses can be found out from the Hadiths and commentaries of the Holy Qur'ân, western scholars like Weil, Muir and Noeldeke, prepared chronological tables of the suras of the Holy Qur'ân on the basis of these works. As has been said such ordering is misleading.
- 17- For example the edition of 1992 contains table of contents in the beginning and at the end. The translation's introduction is omitted from this edition.
- 18- These letters are of the Arabic alphabet. Certain suras have these letters prefixed to them. Opinions differ as to their significance and the exact meaning of each particular letter or combination of letters. It is agreed, however, that only Allah knows their significance and meaning. For a full discussion of these abbreviated letters, cf. Ali's appendix 1, (Ali, 1992: p.134).
- 19- In his notes, Ali translates these letters as K., H., Y., 'A., S. (Ali, 1992: p.853) which indicates that he himself does not adopt a consistent position regarding the translation of such letters.

Notes to Chapter Seven

1- This should give an indication of how each translation compares to a hypothetical translation if there were one having an equal number of words to that of the mean. If, for instance, one particular translation uses a number of words that are much higher than the mean, while another uses many fewer words, this indicates that the former translation does not provide a concise rendering of the original.

2- In this respect, Al-Yamanî (اليمني, 1914, vol 3: p. 69) says:

إذا قدم الخبر أفاد أن الأبصار مختصة بالشخص من بين سائر صفاتها من كونها حائرة أو مطموسة أو مزورة إلى غير ذلك من صفات العذاب . (اليمني ١٩١٤: ٦٩/٢)

If the khabar is preposed it will indicate that beyond all of other qualities relating to torment such as blemish or puzzlement, their eyes will be only concerned with looking fixedly. [My translation]

3- One of the respondents confirms this saying" 'secrets' is a good translation of Ghaib".

4- The sentence of أولئك لهم عقبي الدار is *khabar*/predicate of the first relative noun الذين as shown in the following Qur'anic passage (13: 20-23):

﴿الَّذِينَ يوفون بعهد الله ولا ينقضون الميثاق * والذين يملكون ما أمر الله به أن يوصل ويخشون ربهم ويخافون سوء الحساب * والذين طبروا ابتغاء وجه ربهم وأقاموا الصلاة وأنفقوا مما رزقناهم سراً وعلانية ويدرون بالحسنة السيئة أولئك لهم عقبى الدار﴾.

*Those who fulfil the covenant of Allah and fail not in their plighted word * Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning * Those who patiently persevere, seeking the countenance of their Lord. Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off evil with good: for such there is the final attainment of the (Eternal) home * Gardens of perpetual bliss: they shall enter there. (Yusuf Ali, p. 680)*

5- It, i.e. the phrase **جنات عدن** could be also substitute of the clause before, i.e. **عقبى الدار**, or *mubtada'*/subject and **يدخلونها** is its *khavar*/predicate. All these types of analysis are applicable (cf. Al-Derweesh, 1992: V. 5, p. 116).

6- A noun may come in apposition to expose the noun before it. e.g. 'Sadat, president of Egypt, was killed by one of his soldiers'.

7- However, in contrary to this view one of the respondent comments that "comparable" is better than "equal" without giving reasons for his claim.

8- The Arabic word **حتى** used here could be called **ابتدائية** or **للغاية**. it means **ابتدائية** to indicate that the word **حتى** introduces a new sentence. While it means **للغاية** to indicate that there is only one sentence which in this context may roughly mean 'we sent guardians to guard you until death approaches you ...'. For more detailed exposition of this particle and others, see Ad-Dahdah, 1992:21-22.

9- Among other definitions, Longman dictionary (1984:529), defines the word *Hereafter* as : "the life after death".

10- The use of the word 'dare' has been discussed in details by Swan (1986: under the word 'dare', Section 166). The interrogative and exclamation can also be expressed through intonation (cf. Chapters 2 & 5).

11- Even in Arabic this particle of vocative is sometimes omitted. Consider for example **طه . ما أنزلنا عليك القرآن لتشقى .** *Taha. We have not sent down the Qur'an to thee to be (an occasion) for they distress.* (20:1-2, Ali p. 879). The meaning is **يا طه... .**

12- Arab rhetoricians distinguish between two types of disaffirmation **الإنكار** in the interrogative sentence. Reproach disaffirmative and denial disaffirmative. The speaker

may use the interrogative form to indicate the meaning of reproach disaffirmative when he wants to rebuke the addressee for a specific action. The denial disaffirmative occurs when the speaker uses the interrogative form to show that the action under concern has not taken place while the addressee is claiming that it has taken place (for further explanation, cf. Al-Malik, 1995: pp. 211-216). Examples of these two types are listed respectively:

1- (يونس - ٢)

﴿ أَكُنَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ ﴾

Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves. (Yusuf Ali, p. 546)

2- (الصافات - ١٥٣)

﴿ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴾

Did He (then) choose daughters rather than sons? (Yusuf Ali, 1364)

13- The 'true' theme of an it-structure is not *It* but rather the element which occurs after the verb *to be*. For some linguists, *It* in the cleft structure acts as an 'empty subject' which allows a certain element such as the complement to be placed near the beginning of the clause and to be interpreted as its theme, that is, what the message is about.

14- A count of the number of words in the Arabic SLTs gives a total of 182 words, whereas their translations into English are 289 words for Trans "D", 333 words for Trans "A", 424 words for Trans "H", 313 words for Trans "P" and 328 words for Trans "R". This result supports Harris who carried out a similar study of three Arabic political SLTs and their translations into English, and reached the same conclusion (cf. Obiedat, 1994, p. 76 (notes to chapter eight). This also supports Obiedat (1994) who reaches the same results in his study and analysis of numerous English political in SLTs and Arabic TLTs, and Arabic SLTs and English TLTs.

Notes to Chapter Eight

1- Lindquist (1989: p. 141) carried out a comparative study on a corpus of 2.000 adverbs drawn from 10 modern English and American novels with their Swedish translations. Lindquist reached the same conclusion when he found that 88% of the adverbs occupying End position in SL appear in the same slot in TL; and 82% of adverbs occupying Initial position in SL appear in the same slot in TL. This means that, in the corpus translations, adverbial position is fairly stable.

APPENDICES

A QUESTIONNAIRE

NAME:.....
DEPT:.....
DEGREE:.....

Translating from Arabic to English as well as vice versa involves many issues which need to be investigated and discussed in detail. Translation of the meanings of the Holy Qur'an is considered one of these main issues. The Holy Qur'an is marvellous in its style, therefore translating its meanings into other languages is not an easy task. From a linguistic point of view many issues need to be discussed and analyzed with regard to the existing English translations of the meanings of the Holy Qur'an. I will limit my study to one of these issues, **التقديم والتأخير** *Non-canonical (or non-typical) word order*.

A speaker may 'change' the order of words within the sentence to emphasize the information that he wants to deliver. Thus, the use of non-canonical word order within the sentence indicates a rhetorical purpose. Emphasis is a general purpose. Some elements or phrases can be emphasized by moving them from their typical places and putting them at an earlier position within the sentence. Some Arab rhetoricians state, beside the main category of the rhetorical purposes (*i.e.* emphasis), other sub-categories. These include particularization, restriction, importance etc. In the following few pages I have given some examples which exhibit non-canonical word order arranged according to the rhetorical purposes they show. I have placed the word or phrase which appears in a non-canonical position in the example and also its equivalent in translation in square brackets. The word or phrase to which it directly relates, I have placed in curly brackets.

As an English native speaker, and basing your judgment on these rhetorical purposes given to you in each example, firstly, please judge the five translations below each example in terms of how well they convey the intended meaning, on the basis of the following scale, [1] Well, [2] Neither well nor badly, [3] badly. Please circle the number which you feel is the most appropriate in each case. Secondly, please reorder these translations starting with the one that you most prefer, from a stylistic point of view, as a good translation of the original. thirdly, please state (if any) translation/s that you regard as an archaic translation/s.

I would like to express my great respect, regards and thanks to you for giving me some of your valuable time and I appreciate your help in this work. Please do not hesitate to ask me anything you want me to clarify it for you.

Example 1: (الأنعام، ٦: ٩٠) Sura 6:90

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهِمِ﴾ {اقتدِهْ}

Comment on the Example:

The prepositional phrase **فَبِهِدَاهِمِ** *their guidance* is fronted before the verb **اقتدِهْ** *follow*. Focusing on the prepositional phrase by fronting it indicates particularization or exclusiveness. The meaning is: '(O Muhammad) follow the prophets whom Allah has guided and in particular follow their guidance rather than the guidance of anyone else'. How well do you feel the meaning of this emphasis in this example is maintained by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

Those were the men whom God guided. {Follow} [then their guidance]. (p. 680)

2- Trans. "A"

Those were the (prophets) who received Allah's guidance. {Follow} [the guidance they received]. (p. 365)

3- Trans. "H"

Those are they whom Allah had guided. So {follow} [their guidance]. (p. 205)

4- Trans. "P"

Those are they whom Allah guideth, so {follow} [their guidance]. (p. 114)

5- Trans. "R"

These are they whom God hath guided: {follow} [therefore their guidance]. (p. 87)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

a) Trans:

b) none of them

Any Other comments or suggested translation:-

.....
 (please use the other side of the sheet if necessary).

Example 2: (سورة (الأنبياء ٢١: ٩٧). Sura 21:97

﴿فَإِذَا هُمْ بِأَبْصَارِ الَّذِينَ كَفَرُوا﴾

Comment on the Example:

The predicate **شَاخَصَ stare in horror** is placed before its subject **أَبْصَارِ الَّذِينَ كَفَرُوا the eyes of the unbelievers**. Putting the predicate **شَاخَصَ stare in horror** before the subject gives the style of the verse greater eloquence and indicates particularization. The connotation that this verse wants to convey is the status of the eyes of the unbelievers in the Day of Judgment. The meaning can be glossed as "the eyes of the unbelievers will be only staring in amazement". How well do you feel that this meaning is conveyed by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1- Trans. "D"

the unbelievers shall [stare in amazement] (p.233)

2- Trans. "A"

Then behold! {the eyes of the Unbelievers} will [fixedly stare in horror]. (p. 943).

3- Trans. "H"

Then when mankind is resurrected from their graves, you shall see {the eyes of the disbelievers} [fixedly stare in horror]. (p. 485)

4-Trans. "P"

then behold them, [staring wide (in terror)], {the eyes of those who disbelieve}! (p.240)

5- Trans. "R"

And lo! {the eyes of the infidels} [shall stare amazedly] (p.216)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 3: (سورة الرّمر ٣٩: ٦٦) Sura 39:66

﴿بِاللّٰهِ﴾ فاعبد {وكن من الشّاكرين}.

Comment on the Example:

The order of elements in this example is Oject+Verb+Subject. The object the word الله *Allah* is emphasized by placing it before the verb اعبد *worship* and the implicit subject انت *you*. This is done to indicate particularization/exclusiveness. The meaning is equivalent to 'worship Allah alone and no one else'. How well the meaning of particularization in this example is conveyed by each of the five translations below? Please circle the number which you feel is the most appropriate in each case.

1-Trans. "D"

Therefore {serve} [God] and render thanks to Him. (p. 327)

2- Trans. "A"

Nay, but {worship} [Allah], And be of those who give thanks (p. 1417)

3- Trans. "H"

Nay! but {worship} [Allah] (alone and none else), and be among the grateful. (p. 687)

4- Trans. "P"

Nay, but [Allah] must thou {serve}, and be among the thankful! (p. 333)

5- Trans. "R"

Nay, rather worship God! and be of those who render thanks. (p. 312)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

a) Trans:

b) none of them

Any Other comments or suggested translation:-

.....
(please use the other side of the sheet if necessary).

Example 4: (سورة الشورى ٤٢:١٠) Sura 42:10

ذِكْرُ اللَّهِ رَبِّيَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنُيَّبُ ﴿١٠﴾

Comment on the Example:

The prepositional phrases **عليه** in Him and **إليه** to Him have been placed before the verbs and their subjects **توكلت** I trust and **أنيب** I turn respectively. Focusing these genitive phrases by placing them first, in this example, indicates particularization/exclusiveness. The meaning is equivalent to 'It is in Allah alone I trust and it is unto Him alone I turn'. How well do you feel this meaning resulting from the non-canonical word order is covered by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

Such is God, my Lord. [In Him] {I have put my trust}, and [to Him] {I turn in repentance} (p. 339)

2- Trans. "A"

Such is Allah, my Lord: [In Him] {I trust}, and [to Him] {I turn}. (p. 1475)

3- Trans. "H"

Such is Allah, my Lord [in Whom] {I put my trust}, and [to Him] {I turn in all of my affairs and in repentance} (p. 713)

4- Trans. "P"

Such is my Lord, [in Whom] {I put my trust}, and [unto Whom] {I turn}. (p. 344)

5- Trans. "R"

This is God, my Lord: [in Him] {do I put my trust}, and [to Him] {do I turn in penitence}. (p. 324)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 5: (سورة هود ١١:١٢٣) Sura 11:123

﴿وَاللَّهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ﴾

Comment on the Example:

The predicate **لله** to Allah is emphasized by fronting it before the subject **غيب السماوات والأرض** unseen (secrets) of the heavens and the earth. This non-canonical order is used to indicate particularization. The intended meaning can be glossed as 'Allah alone has the knowledge of the unseen of the heavens and the earth'. How well do you feel this meaning resulting from the non-canonical word order is conveyed by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

[God] alone has {knowledge of what the heavens and the earth conceal}. (p. 165)

2- Trans. "A"

[To Allah] do {belong the unseen (secrets) of the heavens and the earth}. (p. 620)

3- Trans. "H"

[And to Allah] {belongs the Ghaib (unseen) of the heavens and the earth}. (p. 340)

4- Trans. "P"

[And Allah's] is {the invisible of the heavens and the earth}. (p. 174)

5- Trans. "R"

[To God] {belong the secret things of the Heavens and of the Earth}. (p. 324)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
b) none of them

Any Other comments or suggested translation:-

.....
.....(please use the other side of the sheet if necessary).

Example 6: (سورة البقرة ٢: ٥٧) Sura 2:57

﴿وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

Comment on the Example:

The clause containing كان Kana exhibits non-canonical word order. The object أنفسهم themselves is focused by placing it before the verb and its subject يظلمون they wronged to indicate particularization. The meaning is equivalent to 'It is only themselves that they wronged'. How well do you feel the meaning of emphasizing the object in this example is conveyed by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

Indeed they did not wrong Us, but {they wronged} [themselves]. (p. 15)

2- Trans. "A"

To Us they did no harm, but {they harmed} [their own selves]. (p. 23)

3- Trans. "H"

And they did not wrong Us but {they wronged} [themselves]. (p. 13)

4- Trans. "P"

We wronged them not, but {they did wrong} [themselves]. (p. 38)

5- Trans. "R"

and they injured not Us but {they injured} [themselves]. (p. 7)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

a) Trans:

b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 7: (سورة الصافات ٣٧: ٤٧) Sura 37:47

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ -

Comment on the Example:

The prepositional phrase **فيها** in *it/from* is focussed. It is placed before the word **غَوْلٌ** *headiness* to indicate particularization, and is used to mean that 'unlike the alcoholic drink of this life, the wine of the paradise is free from headiness'. How well do you feel the meaning of particularization resulting in this example is conveyed by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

It will neither dull their senses nor befuddle them. (p. 314)

2- Trans. "A"

[Free from] {headiness}; Nor will they suffer intoxication therefrom. (p. 1348)

3- Trans. "H"

Neither they will have "Ghoul" (any kind of hurt...) from that, nor will they suffer intoxication therefrom (p. 657)

4- Trans. "P"

[Wherein] there is no {headache} nor are they made mad thereby. (p. 320)

5- Trans. "R"

[It shall not] {oppress the sense}, nor shall they therewith be drunken. (p. 298)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 8: (القمر ٥٤:٤١) Sura 54:41

﴿ وَلَقَدْ جَاءَ رِجَالَ فِرْعَوْنَ النَّذْرُ ﴾

Comment on the Example:

The order of the elements in this example is: Verb + Object + Subject. The focus here is put on the object the phrase **رِجَالَ فِرْعَوْنَ** the people of Pharaoh. It is to indicate emphasis. To emphasize that 'the people of Pharaoh' have received the warnings. How well do you feel this emphasis of the original is maintained by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1- Trans. "D"

[To Pharoah's people] also came {the warnings}. (p. 375)

2- Trans. "A"

To [the People of Pharaoh], too, aforetime, came {Warners} (from Allah) (p. 1655)

3-Trans. "H"

And indeed, {Warnings} came to [the people of Pharaoh] (through Moses and Aaron) (p. 791)

4- Trans. "P"

And {warnings} came in truth unto [the house of Pharaoh]. (p. 381)

5- Trans. "R"

To [the people of Pharaoh] also came {the threatenings}. (p. 361)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

a) Trans:

b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 9: (سورة الرعد ١٣: ٢٣) Sura 13:23

﴿أُولَئِكَ لَهُمْ عَقَبٌ الدارُ ﴿٢٣﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا﴾

Comment on the Example:

The phrase جَنَّاتُ عَدْنٍ Gardens of Eden is placed first in the second verse. The rhetorical purpose for this is to give emphasis to this phrase and also to explain and describe the sentence before it. How well do you feel the meaning of this example resulting from changing the order of the words is covered

by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

These shall have a blissful end. {They shall enter} [the gardens of Eden] (p. 177)

2- Trans. "A"

For such there is the final attainment of the (eternal) Home. [Gardens of perpetual bliss]: {they shall enter there} (p. 680)

3- Trans. "H"

For such there is a good end. [Everlasting Gardens of 'Adn Paradise'] {which they shall enter}. (p. 363)

4- Trans. "P"

Theirs will be the sequel of the (heavenly) Home. [Gardens of Eden] {which they enter} (p. 184)

5- Trans. "R"

for these is the recompense of that abode [Gardens of Eden]-into {which they shall enter}. (p. 160)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 10: (الزمر ٣٩ : ٦٤) Sura : 39:64

﴿ قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴾

Comment on the Example:

In this example the object **غَيْرَ اللَّهِ** other than Allah/God comes at the beginning of the sentence before its verb **أَعْبُدُ** and the implicit subject **أنا** I. The order of the elements is Object + Verb + Subject. The focus here lies on the object of the sentence. It is to show the importance of the object and to give more

attention to it. How well do you feel the intended meaning of this example (*i.e.* the placing of focus on the object **غير الله** *other than Allah/God*) is conveyed by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1- Trans "D"

- Say: 'Ignorant men! Would you bid me {serve a deity} [other than God?]' (Dawood, 1990: p. 327)

2- Trans "A"

Say: " [Is it Some one other than Allah] that ye order me to {worship}, O ye Ignorant ones?" (Yusuf Ali, 1990: p. 1416).

3- Trans "H"

Say (O Muhammad to the polytheists, etc.) "Do you order me to {worship} [other than Allah], O you fools? (Taqi-u-din Hilali, 1993: p. 687)

4- Trans "P"

Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah? O ye fools! (Muhammad Pickthall, 1994: p. 333)

5. Trans. "R"

Say What! do ye then bid me {worship} [other than God], O ye ignorant ones? (Rodwell, 1994: p. 312)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
- b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 11: (سورة الإخلاص ١١٢:٤) Sura 112:4

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

Comment on the Example:

The normal position of the prepositional phrase is at the end of the sentence and the normal position of the predicate is after the subject. But in this example, the prepositional phrase **له** *unto Him* and the predicate **كفوا** *equal* occur before the subject **أحد** *one*. This example is ordered in this way to indicate importance (i.e. because the prepositional phrase **له** *unto Him* and the predicate **كفوا** *equal* are the most important element in the sentence). How well do you feel the emphasis of prepositional and predicate is maintained by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

{None is equal} **[to Him]** (p. 434)

2- Trans. "A"

And {there is none like} **[unto Him]**. (p. 2028)

3- Trans. "H"

And {there is none co-equal or comparable} **[unto Him]**. (p. 928)

4- Trans. "P"

And {there is none comparable} **[unto Him]** (p. 454)

5- Trans. "R"

And {there is none like} **[unto Him]**. (p. 429)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

a) Trans:

b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 12: (سورة النساء ٤:٨) Sura 4:8

﴿وَإِذَا حَضَرَ [الْقِسْمَةَ] {أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ} فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾

Comment on the Example:

The order of elements in the first verbal clause in this example is Verb+Object+Subject. The object *القِسْمَةَ* *division* comes before the three subjects *أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ* *relatives, orphans and needy*. The object is emphasized here by fronting it in order to show from the beginning that it is the object of the sentence and is not to be confused with the other subjects. How well you feel the meaning of emphasis of the object is conveyed by each of the five translations below? Please circle the number which you feel is the most appropriate in each case.

1-Trans. "D"

If {relatives, orphans, or needy men} are present [at the division of an inheritance], give them, too, a share of it, and speak to them kind words. (p. 61)

2- Trans. "A"

But if [at the time of division] {other relatives, or orphans, or poor}, are present, give them out of the (property), and speak to them words of kindness and justice. (p. 208)

3- Trans. "H"

And {when the relatives and the orphans and the poor} are present [at the time of division], give them out of the property, and speak to them words of kindness and justice. (p. 121)

4- Trans. "P"

And when {kinsfolk and orphans and the needy} are present [at the division] (of the heritage), bestow on them therefrom and speak kindly unto them. (p. 80)

5- Trans. "R"

And when {they who are of kin are present [at the division], and the orphans and the poor}, let them too have a share; and speak to them with kindly speech. (p. 50)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 13: (سورة البقرة ٢: ١٧٧) Sura 2:177

﴿ لَيْسَ [الْبِرُّ] أَنْ تَوَلَّوْا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ ﴾

Comment on the Example:

The predicate of **ليس** is *not* the word **البر** *righteousness* is emphasized by placing it before the subject and its complement (i.e. subordinate clauses) in order for it not to get confused with the noun (subject) and the other elements following it. How well do you feel the emphasis of the predicate is conveyed by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

[Righteousness] {does not consist in whether you face towards the East or the West}. (p. 27)

2- Trans. "A"

[It is not righteousness] {that ye turn your faces towards East or West}. (p. 70)

3- Trans. "H"

[It is not "Al-Birr" (Piety, Righteousness . .)] {that you turn your faces towards the East and (or) the West (in prayers)} (pp. 38-39)

4- Trans. "P"

[It is not righteousness] {that ye turn your faces to the East and the West}. (p. 48)

5- Trans. "R"

[There is no piety] {in turning your faces towards the east or the west}. (p. 18)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

a) Trans:

b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 14: (الحج ٢٢: ٣٧) Sura 22:37

لَنْ يَنَالَ [اللَّهُ] لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

Comment on the Example:

The order of elements of the first verbal clause above is Verb + Object + Subject. The object **اللَّهُ** Allah/God is placed before the subject **لُحُومُهَا** their flesh and its complement because of the length of the sentence. Thus the object is emphasized by putting it before the subject in order for the reader/hearer not to confuse it with the other constituents of the sentence. How well do you feel the meaning of emphasizing the object is conveyed by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

{Their flesh and blood} does not reach [God]; it is your piety that reaches Him. (p. 237)

2- Trans. "A"

It is not {their meat nor their blood}, that reaches [Allah] it is your piety that reaches Him. (p. 961)

3- Trans. "H"

It is neither {their meat nor their blood} that reaches [Allah], but it is piety from you that reaches Him. (p. 495)

4- Trans. "P"

{Their flesh and their blood} reach not [Allah], but the devotion from you reacheth Him. (p. 244)

5- Trans. "R"

By no means can {their flesh} reach unto [God], neither {their blood}; but piety on your part reacheth Him. (p. 220)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

a) Trans:

b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 15: (الأنعام 6: 61) Sura 6:61

﴿وَيُرْسِلْ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ [أَحَدَكُمْ] {الموت} تَوَفَّتْهُ
رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾

Comment on the Example:

The order of the elements of this example is Verb + Object + Subject. The object **أحدكم** *one of you* is fronted before the subject **الموت** *death*. The focus here is also on the object. Focusing on the object and putting the subject **الموت** *death* at the end of the sentence give a psychological effect. Putting the object **أحدكم** *one of you* before the subject reminds people that **الموت** *death* is very near to them. The word **الموت** *death* has frightening connotations. Every one hates death so it is very appropriate to put the word **الموت** *death* at the end of the sentence. In your opinion in terms of well and badly which one of the five translations below gives the exact meaning of this example? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

He sends forth guardians who watch over you and carry away your souls without fail when {death} overtakes [you]. (p.98)

2-Trans. "A"

And He sets guardians over you. At length when {death} approaches [one of you] Our angels take his soul, and they never fail in their duty. (pp. 355-56)

3- Trans. "H"

and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when {death} approaches [one of you], Our messengers (Angel of death and his assistants) take his soul, and they never neglect their duty. (200)

4-Trans. "P"

He sendeth guardians over you until when {death} cometh unto [one of you], Our messengers receive him, and they neglect not. (112)

5- Trans. "R"

He sendeth forth guardians who watch over you, until, when {death} overtaketh [any one of you], our messengers take his soul, and fail not. (85)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

a) Trans:

b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 16: (البقرة ٢: ٤) Sura 2:4

﴿وَبِالْآخِرَةِ﴾ {هُمْ} يوقنون

Comment on the Example:

The rheme of the sentence the prepositional phrase **بِالْآخِرَةِ** in the Hereafter is placed before the subject, the pronoun **هُمْ** they and the verb **يوقنون** believe. The emphasis here is on the phrase **بِالْآخِرَةِ** in the Hereafter. Emphasizing this phrase by putting it first indicates, in this example, restriction. The meaning of this verse is that: 'they (which refers to the believers) are certain and believing only in the Hereafter. Anything other than this great matter does not concern them'. How well do you feel the meaning of restriction is covered by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1- Trans. "D"

who trust ... and firmly believe [in the life to come]. (p.11)

2-Trans. "A"

And (in their hearts) have the assurance [of the Hereafter]. (p.7)

3- Trans. "H"

and {they} believe with certainty [in the Hereafter]. (p.3)

4- Trans. "P"

and are certain [of the Hereafter]. (p.34)

5- Trans. "R"

and full faith have {they} [in the life to come]. (p. 3)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
b) none of them

Any Other comments or suggested translation:-

.....
.....(please use the other side of the sheet if necessary).

Example 17: (سورة الحشر ٥٩:٢) Sura 59:2

وَوَظَّنُوا أَنَّهُمْ [مَانِعَتُهُمْ] حُصُونُهُمْ مِنَ اللَّهِ

Comment on the Example:

In this example the subject **حصونهم** *their fortresses* has been placed after its predicate **مانعتهم** *would preserve them*. The predicate here is emphasized to show how much the infidels rely on their fortresses. How well do you feel this meaning in this example is conveyed by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1- Trans. "D"

and they, for their part, fancied that {their strongholds} [would protect them] from God. (p. 387)

2- Trans. "A"

And they thought that {their fortresses} [would defend them] from Allah! (p.1716)

3- Trans. "H"

And they thought that {their fortresses} [would defend them] from Allah! (p. 816)

4- Trans. "P"

while they deemed that {their strongholds} [would protect them] from Allah. (p. 393)

5-Trans. "R"

and they on their part thought that {their fortresses} [would protect them] against God. (p.373)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 18: (سورة مريم ١٩: ٤٦). Sura 19:46

﴿ قَالَ أَرَأَيْتَ أَنْتَ عَنْ عَالِهٍ يَا إِبْرَاهِيمَ ﴾

Comment on the Example:

The predicate of the sentence رَأَيْتَ not willing is placed before the subject أَنْتَ you. The rhetorical purpose is to focus on the predicate in order to show how the father is astonished by his son because he hates his gods. It is used to indicate an indignant exclamation. How well do you feel that this meaning is maintained by each of the five translations below ? Please circle the number which you feel is most appropriate in each case.

1- Trans. "D"

He replied: 'Do {you} dare [renounce] my gods, Abraham? (p. 217)

2- Trans. "A"

Art {thou} [shrinking] from my gods, O Abraham? (p. 864)

3- Trans. "H"

He (the father) said: "Do {you} [reject] my gods, O Abraham? (p. 451)

4- Trans. "P"

He said: *[Rejectest]* {thou} my gods, O Abraham? (p. 223)

5- Trans. "R"

He said, *'[Castest]* {thou} off my Gods, O Abraham? (p. 199)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 19: (المائدة:٥٠) Sura : 5:50

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

Comment on the Example:

The order of elements of the first clause in the above example is Object + Verb + Subject. The object *حكم الجاهلية* *pagan judgment* is placed emphasized by placing it before the verb and its subject *يَبْغُونَ* (they) seek. The object is emphasized by putting it before the other elements of the verbal sentence and putting the interrogative particle before it indicates exclamation. It is used to show astonishment. How people seek the pagan judgement and desert Allah's judgment?. How well do you feel that the meaning of exclamation is conveyed by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

Is it *[pagan laws]* that {they wish to be judged by}? Who is a better judge than God for men whose faith is firm? (p. 85)

2- Trans. "A"

Do {they then seek} after *[a judgment of (the Days of) ignorance]*? But who, for a people whose faith I assured, can give better judgment than Allah?. (p. 301)

3- Trans. "H"

Do {they seek} [the judgment of (the Days of) ignorance]? And who is better in judgment than Allah for a people who have firm faith?. (pp. 171-72)

4- Trans. "P"

Is it [a judgment of the time of (pagan) ignorance] that {they are seeking}? Who is better than Allah for judgment to a people who have certainty (in their belief)?. (p. 101)

5- Trans. "R"

{Desire they}, therefore, [the judgments of the times of (pagan) ignorance]? But what better judge can there be than God for those who believe firmly? (p. 73)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

a) Trans:

b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 20: (سورة (الحُجرات ٤٩:٧). Sura 49:7

﴿وَأَعْلَمُوا أَن [فِيكُمْ] رَسُولَ اللَّهِ﴾

Comment on the Example:

In this example the predicate **فِيكُمْ** among you is placed before the subject **رَسُولَ اللَّهِ** Allah's messenger. The rhetorical purpose of this type of non-canonical order is to indicate reproof to the believers who want the Messenger of Allah who is among them to obey them (follow their opinions and desires), i.e. because the one who is among them is the Messenger of Allah, therefore they should follow him, but not the reverse. How well do you feel the emphasis of genitive phrase **فِيكُمْ** among you is maintained by each of the five translations below? Please circle the number which you feel is the most appropriate in each case.

1-Trans. "D"

Know that {God's apostle} is [among you]. (p. 363)

2- Trans. "A"

And know that [among you] is {Allah's Messenger}. (p. 1589)

3- Trans. "H"

And know that, [among you] there is {the Messenger of Allah} (p. 764)

4- Trans. "P"

And know that {the messenger of Allah} is [among you]. (p. 369)

5- Trans. "R"

And know that {an Apostle of God} is [among you] (p. 348)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
- b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 21: (سورة القمر ٥٤:٢٤) Sura 54:24

﴿فَقَالُوا [أَبَشْرًا] مَنَا وَاحِدًا ۚ نَتَّبِعُهُ ۚ إِنَّا إِذَا لَفِي ظِلَالٍ وَسُجُرُ ۚ﴾

Comment on the Example:

The focus here lies on the object the word **بَشْرًا** a man. It is emphasized by placing it before the verb and its subject **نَتَّبِعُهُ** we follow. This emphasis indicates scorn or disdain. The unbelievers scorn the prophet because he is a man like (or among) them. It is as if they are saying 'Do you want us to follow a man like(or among) us? The prophet should be an angel not a human being'. How well do you feel the

emphasis of the object (and the meaning of scorn and disdain) is maintained by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

They said: 'Are {we to follow} [a mortal] who stands alone among us? That would surely be error and madness' (pp. 374-75)

2- Trans. "A"

For they said: "What! a man! a solitary one from among ourselves! Shall we follow such a one? Truly should we then be in error and madness. (p. 1652)

3- Trans. "H"

For they said: " [A man!] Alone from among us, that {we are to follow}? Truly, then we should be in error and distress or madness!". (p. 790)

4- Trans. "P"

For they said: Is it [a mortal man], alone among us, that {we are to follow}? then indeed we should fall into error and madness. (p. 380)

5- Trans. "R"

And they said, 'Shall {we follow} [a single man] from among ourselves? Then verily should we be in error and in folly'. (p. 361)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Example 22: (سورة القمر ٧: ٥٤) Sura 54:7

﴿خَشَعًا﴾ أَبْطَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ.

Comment on the Example:

The word خَشَعًا downcast/humbled is emphasized by putting it at the start of the sentence. It is used to describe the situation of the unbelievers on the Day of Judgment, emphasising how downcast their

eyes will be when they come forth from their graves. How well do you feel the meaning of this example resulting from changing the order of the words is covered by each of the five translations below? Please circle the number which you feel is most appropriate in each case.

1-Trans. "D"

They shall come out from their graves with [downcast] eyes and rush towards him like swarming locusts. (p. 374)

2- Trans. "A"

They will come forth, their eyes [humbled] from (their) graves (torpid) like locusts scattered abroad. (p. 1649)

3- Trans. "H"

They will come forth, with [humbled] eyes from (their) graves as if they were locusts spread abroad. (p. 789)

4- Trans. "P"

With downcast eyes, they come forth from the graves as they were locusts spread abroad. (p. 379)

5- Trans. "R"

With downcast eyes shall they come forth from their graves, as if they were scattered locusts. (p. 360)

Translations	Well	Neither well nor badly	Badly
Trans (D)	1	2	3
Trans (A)	1	2	3
Trans (H)	1	2	3
Trans (P)	1	2	3
Trans (R)	1	2	3

- Bearing in mind the rhetorical purpose of the non-canonical word order of the above example, please renumber the above translations according to what you prefer as a good translation of the original from a general stylistic point of view:

Translation	Number	Translation	Number
Trans (D)		Trans (H)	
Trans (A)		Trans (P)	
		Trans (R)	

- Which of the above translations (if any) do you believe are archaic?

- a) Trans:
- b) none of them

Any Other comments or suggested translation:-

.....(please use the other side of the sheet if necessary).

Overall Averages

1- Rhetorical purposes of Non-canonical Word order

Example number	Sûara & verse number	"D"	"A"	"H"	"P"	"R"
Ex. 1	6.90	1.6	2	2	2.3	1.5
Ex. 2	21.97	2.4	1.9	2.2	1.2	1.5
Ex. 3	39.66	1.9	1.8	1.5	1.4	1.8
Ex. 4	42.10	1.6	1.3	2.4	1.9	1.6
Ex. 5	11.123	1.6	2.2	1.9	2.1	1.8
Ex. 6	2.57	2	1.8	2	2.6	2.5
Ex. 7	37.47	1.6	2	2.4	2.4	2.3
Ex. 8	54.41	1.3	1.8	1.8	2.2	1.7
Ex. 9	13.23	2	1.3	2	1.8	1.9
Ex. 10	39.64	1.8	1.4	2.3	2.1	2
Ex. 11	112.4	1.8	1.7	2.1	1.6	1.5
Ex. 12	4.8	1.9	1.3	2	1.8	2.1
Ex. 13	2.177	1.5	1.8	2.4	2	2.4
Ex. 14	22.37	1.9	1.6	1.4	2	2.2
Ex. 15	6.61	2	1.6	1.6	1.4	1.9
Ex. 16	2.4	1.8	2.1	1.7	1.9	1.7
Ex. 17	59.2	1.5	1.4	1.6	2.1	1.8
Ex. 18	19.46	1.3	2.3	1.8	2.2	2.4
Ex. 19	5.50	1.1	2.2	2.1	1.4	2.1
Ex. 20	49.7	1.6	1.6	1.7	1.7	1.8
Ex. 21	54.7	1.4	1.8	1.9	1.6	2
Ex. 22	54.24	2	1.9	1.9	1.7	1.3
	Total	37.6	38.8	42.7	40.7	41.8
	Total Average Total/22	1.7	1.76	1.94	1.85	1.9

2- Style

Example number	Sûara & verse number	"D"	"A"	"H"	"P"	"R"
Ex. 1	6.90	3.1	2.3	3.4	4.6	2.7
Ex. 2	21.97	3.7	2.4	3.6	2.9	4.1
Ex. 3	39.66	3.7	3.4	3.9	2.8	2.9
Ex. 4	42.10	2.6	2.7	4.3	3.4	3.3
Ex. 5	11.123	2.4	3	3.9	4.8	2.6
Ex. 6	2.57	2.3	2.8	2.7	4.3	4.4
Ex. 7	37.47	2.1	2.5	4.4	4	3.5
Ex. 8	54.41	2.4	3	3.5	3.8	3.6
Ex. 9	13.23	3.4	2.2	3.8	3.9	3
Ex. 10	39.64	2.6	2.4	4.2	4.1	3.4
Ex. 11	112.4	3.3	3	3.9	2.7	3.1
Ex. 12	4.8	2.8	2.6	3.3	3.8	4.2
Ex. 13	2.177	2.5	2.6	3.9	3.3	3.2
Ex. 14	22.37	3	2.7	2.8	3.9	4.3
Ex. 15	6.61	2.8	2.4	3.9	4	3.2
Ex. 16	2.4	3	4.2	2.5	3.6	3.4
Ex. 17	59.2	3.1	2.9	3	3.6	3.7
Ex. 18	19.46	2.2	3.7	3.3	3.4	4.1
Ex. 19	5.50	2.5	4	3.5	2.6	3.3
Ex. 20	49.7	3	2.7	3.4	3.6	3.7
Ex. 21	54.7	2.8	3	4.2	2.9	3.6
Ex. 22	54.24	3.7	3.3	3.6	2.9	2.4
	Total	63	63.8	79	77.9	76
	Total Average Total/22	2.86	2.9	3.59	3.5	3.45

3- Number of Words

Example number	Sûara & verse number	"D"	"A"	"H"	"P"	"R"	Ar. Ex.
Ex. 1	6.90	11	13	11	10	11	6
Ex. 2	21.97	6	12	20	13	10	6
Ex. 3	39.66	8	11	13	11	11	6
Ex. 4	42.10	19	14	24	15	20	8
Ex. 5	11.123	12	13	13	11	13	8
Ex. 6	2.57	10	12	10	9	9	8
Ex. 7	37.47	9	9	17	11	12	8
Ex. 8	54.41	7	11	13	10	9	6
Ex. 9	13.23	13	19	16	15	16	7
Ex. 10	39.64	16	18	19	19	15	7
Ex. 11	112.4	5	7	9	7	7	6
Ex. 12	4.8	27	30	32	25	31	17
Ex. 13	2.177	14	13	20	15	14	9
Ex. 14	22.37	15	18	20	15	19	12
Ex. 15	6.61	19	27	41	22	25	15
Ex. 16	2.4	8	10	8	6	10	4
Ex. 17	59.2	13	11	11	11	14	7
Ex. 18	19.46	9	8	12	8	9	8
Ex. 19	5.50	24	27	25	30	25	12
Ex. 20	49.7	7	8	11	10	10	6
Ex. 21	54.7	20	27	25	25	22	5
Ex. 22	54.24	17	15	17	15	16	11
	Total	289	333	424	313	328	182
	Total Average Total/22	13.13	15.13	19.27	14.22	14.90	8.27

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